THE
Sicke mans ſalue

WHEREIN ALL FAITHFVLL Chriſtians may learne, both how to behaue *themſelues patiently & thankfully in the time* of ſickneſs, and alſo vertuouſly to diſpoſe *their temporall goods, and finally how* to prepare themſelues gladly and *Godly to die.*

Made by THOMAS BEACON.

Math. 11. 28.

Come vnto me all ye that are ſicke and diſeaſed, and I will comfort you.

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THE SICKE MANS SALVE.

Philemon, Eusebius, Theophilus, Christopher, and Epaphroditus the sick man talke together.

PHILEMON.

OH, full truely it is said of the holy man *Iob*, that noble mirrour of perfect patience. Man that is borne of a woman, hath but a shorte time to liue, and yet in the time that he liueth, hee is repleniſhed with many miſeries. He commeth vp, and withereth awaye againe like a flower. Hee flyeth as it were a ſhadowe, and neuer continueth in one ſtate. It is not yet two days ſince I ſaw my neighbour *Epaphroditus* (as me thought) well and luſty, yea, and in perfect health: & behold, he ſent vnto mee euen now, his ſeruiant *Oneſimus*, that I woulde come vnto him with all expedition, all other buſineſſe ſet aparte, If I euer intended to ſee him aliue. Oh good GOD, what a worlde is this? Ah noſte louinge Chriſte, what a ſuddaine chaunge is this? Our life is not without cauſe, compared of the holy Apoſtle Sainte IAMES, to a vapoure, which appeareth for a litle Iob. 14.

little time, and then vanisheth awaye. Who will truste a life so fraill, so transitorie, so bound vnto mortality? Who can iustly perswade himselfe to liue manye yeares in this worlde, seeing that in it so suddainly health is turned into sicknes, strength into weakenesse, ioy into sadnesse, comfort into desperation, life into death? The rich man perswaded him selfe, that hee shoulde liue long in this worlde, as blessed LVKE declareth in his holy Gospell, when he said, considdering the greate aboundance of his reuenewes that came yearely in: What shall
Luk. 12. I doo? Because I haue no roume where to bestowe my fruties? This will I do e: I will destroy my Barnes, and builde greater, and therein will I gather all my goods that are growen vnto mee, and I will saye vnto my soule: Soule, thou hast much goods layd vp in store for manye yeares, take thine ease, eate, drinke, and merry. But God said vnto him: Thou foole, this night will they fetch away thy soule again from thee: then whose shall those thinges be, which thou hast prouided? The continuance of our life is not certaine, so much as one houre, neither is a nye man able to saye: I shall liue till to morrowe. For albeit, nothing is more certain then death: yet is nothing more vncertain then the houre of death. It shall therefore become all Christian men, that tend er the

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owne health, diligently to marke, and continually to remember this friendly admonition, and louing watch worde of our Lord and Sauiour Christ Iesus, *Watch* (sayeth he) *for yow knowe not in what houre your Lorde will come*. Of this bee yee sure, that if the good-man of the house knewe what houre the theefe woulde come, hee woulde surelie watch, and not suffer his house to bee broken vp. Therfore be ye also ready, for in such an houre as yee thinke not, will the Sonne of man come. Againe (he sayeth) watch, for ye know not when the maister of the house will come: whether at euen, or at midnight, Whether at the Cock-crowing, or in the dawning, least if he come suddainly, he finde you sleeping. And that I saye vnto you, I say vnto all, watch. Also in an other place (hee sayeth:) *Beholde I come as theefe*. Happie is hee that watcheth, and keepeth his garments, leaste hee walke naked, and men see his filthinesse. Ah Lord God: not yet two dayes past, whole and strong, and now sick and weake? Oh, the vnstedfastnes of mans life! Whome woulde not this prouoke to watch and to considder his latter ende? as the godly man *Moyses* admonisheth, saying: *Oh woulde to GOD men woulde bee wise and vnderstand, and make prouision for their latter ende*. So shoulde neither sickenesse nor death bee suddaine vnto them: so should all

Mat. 24.

Mar. 13.

Apoc. 16.

Deut. 32.

dissolutenesse of life be reiected, and godlinesse of conuersation imbraced, as the wise man saith. In all thy workes remember the latter ende, and thou shalt neuer sinne. I desire much to visit my neighbour *Epaphroditus*, according to his hartie requeste, and to comforte him in these his paines, and to instruct him, how hee ought both patiently and thankfully to beare this crosse of sicknesse which God hath layd vpon him: but I wishe greately to haue the companie of mine olde familiers and approoued friends, *Eusebius*, *Theophilus*, and *Christopher*. I sent my sonne *Theodore*, and *Rachell* my daughter for them: I much maruell of their long taryance. But behold where they come. Neighbours and friends welcome.

Eccles. 7.

Euseb. We reioyce to see you in health, thanking you most hartely for the louing kindnes which heeretofore many times you haue shewed vnto vs. But wherefore I pray you, haue you sent for vs?

Phil. Haue ye not heard how our neighbour *Epaphrod.* is greeuously vexed with sicknes?

Theoph. Is our neighbour *Epaphrod.* sick?

Phil. He is sick, and that very sore.

Christ. Sorie am I to heare this.

Iere. 18.

Philem. Wee are in the Lordes hand, as the Clay in the Potters, to doe with vs whatsoeuer his good pleasure is. Therfore let vs not bear heauily this work of God in our neigh-

bou

bour, least wee seeme to striue against his godly will, seeing we vse dayly to pray. Thy will bee done in earth as it is in heauen: hauing also an example of our Sauiour Christ, which prayed vnto our heauenly father on this manner. Not as I will, but as thou wilt, O father. Math. 26.

Euseb. How long hath our neighbor *Epaphroditus* bin sick?

Phil. Not yet two dayes.

Theoph. I much maruell of this suddaine sickenesse.

Phil. It is no maruell at all, seeing sicknes followeth health, and death life, as the shadowe accompanieth the body. Yee knowe neighbours, howe charitable a deede it is to visite the sicke, and to comfort the diseased. It is one of those workes, which being done in the faith of Christ, shalbe rewarded at the last day in the face of the whole world, with the inheritance of the heauenly kingdome, as ye may see in the Gospell of blessed *Mathew*. I was sicke, and ye visited me (saith our Sauiour Christ) The wise man also saith: Let not them that weepe be without comfort, but mourne with such as mourne. Let it not grieue thee to visite the sicke, for that shall make thee to be loued. Math. 26. Eccles. 7. Rom. 12.

Christo. This saying differeth not much from the saying of Saint *Paule*: *Reioyce with them that reioyce, and weepe with them*

that weepe. Be of like affection one to an other.

Phil. Let vs therefore goe and visite our sicke neighbour *Epaphroditus*, & comfort him with the heauenly consolation of the holy Scriptures, that hee may beare this his sickenes, both the more patiently & thankfully. For to this ende did I send for you, that wee shoulde go together vnto him, and so comfort him.

Theoph. Wee were too much vnkind and vnworthie the name of Christians: yea, of men, if wee shoulde disdaine to accompany you, going about so godly a matter. Eccles. 7.

Phile. Well then let vs goe. For as the Preacher saith: it is better to goe into an house of mourning, then into an house of banketting: for there al men be admonished of their latter end, and the liuing considereth what afterwarde shall become of them. I pray the Lord our God, that we may finde him at our comming, in his whole minde & perfect memorie.

Euseb. I beseech the Lord our God also, that his paines bee not so outragious, that when wee come, he haue no mind to heare what shall bee saide to him, so shall our labour be lost.

Christo. Gods will bee done in all thinges.

Phil. Wee will doe our duetie, let GOD worke his pleasure. Now ar we at the house

I will be so bolde neighboures, as to leade you the way.

Theoph. I pray you goe Sir, wee will followe you.

Epaph. Oh cursed bee the day wherein I was borne. Vnhappy be the day wherein my mother brought me foorth. Cursed bee the man that brought my Father the tydings to make him glad, saying. Thou hast gotten a Sonne. Let it happen vnto that man, as to the Cities which the Lorde turned vp-side downe, let him heare crying in the morning, and at noone day lamentable howling, why slewest thou not me as soon as I came out of my mothers wombe? Oh that my Mother had beene my graue her selfe, that the birth might not haue come out, but remained still in her. Wherefore came I forth of my mothers wombe? to haue experience of labour and sorrow? Ah how sick am I? My strength is gone, my sight faileth me, my tongue foultreth in my mouth, my hands tremble and shake for paine, I cannot holde vp my heade for weakenesse. If I attempt either to stande or to goe, my legges fall downe vnder mee. No part of my bodye doeth her right office; my memorie is paste, my senses faile mee. Whatsoeuer I taste, is vnpleasant vnto me. What other thing am I, then a deade corpes breathing? For my skin vpomme is turned to black, & my bones are dryed vp with heate.

Ier. 20.

Gen. 20.

Iob. 19.

Ier.

Yea, miserably am I tormented, and altogether wearie of my life. What can be pleasant vnto me, but present death? Ah, woe worth the time that euer I was borne. O that some Hill might fall downe and ouerwhelme me, that I might shortly be rid out of this paine.

Philo. Oh Lord God, good Neighbours, these bee wordes proceeding rather from a desperate heart, then from a patient minde. But why doe wee cease to goe in? The father of mercies and God of all consolation, bee present with vs.

Theoph. Amen.

Phile. Peace be vnto this house, and to so many as loue the Lord Iesus vnfainedly.

Epaph. Oh mother, alas, that euer thou didst beare me. Alas, why dyed not I in the birth? Why did I not perish as soone as I came out of my mothers wombe?

Ier. 5.
Ier. 3.

Phile. Neighbour *Epaphrod.* God giue you a patient hart, a quiet and contented mind. According to your request, I am come vnto you with certaine of my neighboures, being very desirous to see you: and notwithstanding, not a little sory to beholde you in this case: not that you are visited of God with sicknesse, but that you so impatiently take this louing visitation of God, which chaunceth vnto you, not for your hurte and destruction, but for your commoditie and saluation.

Epaphrod.

Epaphrod. Welcome, welcome, neighbours all. Oh howe ſicke am I. Oh that the ende of my life were at hand, it greeueth my ſoule to liue. All ioy is gone with me. This ſickneſ hath vtterly marred me. Iob. 10.

Phil. Say not ſo neighbour *Epaphrod.* nay, rather thinke, that this your ſickneſſe is the louing viſitation of God, and bringeth (although to the body) weakenes and trouble, yet to the ſoule, health and conſolation.

Epaphrod. Gods louing viſitation?

Phil. Yea neighbour, Gods louing viſitation. For ſo are we taught by the word of god. GOD himſelfe ſaith, as many as I loue, I rebuke and chaſten. The wiſe man alſo ſaieth, My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: for whome the Lord loueth, him hee chaſteneth, and yet delighteth in him, as a father in his owne ſonne. What ſonne is hee ſaith *Paule*, whom the father chaſteneth not. If ye be not vnder correction (whereof all are partakers) then are ye baſtards and not ſonnes. Apoc. 3. Pro. 3. Heb. 12.

Epaph. There is no father that ſo handleth his Son: Oh what a change is this? yea and that within two dayes. For from gladneſſe, to ſadneſſe, from pleaſure to ſorrowe, from health to ſickeneſſe, from quietnes to trouble, from ſtrengthe to feebleneſſe, yea, in a manner, from life to death am I ſuddainly fallen,

fallen. O miserable wretch that I am.

Phile. No manner chastising for the present time, seemeth to be ioyous, but grieuous (as the Apostle saith) neuertheless, afterward it bringeth the quiet frute of righteousnesse vnto them which are exercised thereby. *Blessed is the man* (saith S. Iames), *that suffereth temptation*, for when hee is tryed hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him.

Heb. 12.

Iames. 1.

Epaphra. Mee thought I was in case good inough before I was oppressed with this sicknesse. For then I liued pleasantly, but nowe I lye here weeping and mourning, and full of sorrow and care.

Phile. This is the iudgement of the flesh which euer lusteth against the spirit. Against such careless fleshly liuers, heare what our Sauiour Christ sayth: woe be vnto you that are rich, for you haue your consolation. Woe be vnto you that are full, for ye shall hunger: woe be vnto you that now laugh, for ye shall waile and weepe. Heare what he saith on the contrary part. Blessed are they that mourne, for they shall receiue comfort. And also in another place he saith: Verely, verely, I say vnto you, ye shall weepe and lamente, but contrariwise the world shall reioyce. Ye shall sorrowe, but your sorrow shall be turned to ioye. The blessed Apostle saith also. If we be dead with Christ, we shall also liue with him

Gal. 5.
Luke. 6.

Math. 5.

Iohn. 16.

2. Tim. 2.

If wee suffer with him, wee shall also reigne with him.

Christ. Brother *Epaphroditus*, the way to enter into glory, is the crosse. For by that way did our elder brother Christ enter into the kingdome of his father. And the blessed Apostle saith: By many tribulations must wee enter into the kingdome of God. Luke. 24.

Epaph. What meane you by the crosse? Acts. 14.

Christ. Temporall affliction, as penurie, hunger, euill reporte vndeserued, persecution, imprisonment, losse of goods, sickneſſe, and whatsoeuer mortifieth the olde man. What the crosse is.

Epaph. I cannot easily be perswaded, that these thinges are sent of God to such as hee loueth: but rather to such as he hateth.

Christ. Not so neighbour *Epaphroditus*: For the righteous and godly taste more of the crosse in this worlde, then the wicked and vngodly. *Abel, Iacob, Moyses, Dauid, Elias, Zacharie, Ieremy, Miche, Iob, Toby, Iohn Baptist, Steuen Paul, Iames, Peter*, with many other which were the chosen people and friends of God, were not free from the crosse, in so much that many of them were most cruelly put to death, whereas the wicked worldlings liued in all pleasure, and had all thinges according to their hearts lust. Iohn. 16.

Euseb. This is also proued true, by the saying of our Sauiour Christ. Ye shall weepe and lament (saith hee) but contrariwise, the

world shall reioyce. And the Apostle saith all that wil liue godly in Christ Iesu, shal suf-
1. Pet. 4. fer persecution. Hitherto pertaineth the saying of *Peter*. The time is come that iudgment must begin at the house of God. If first it beginne at vs, what shall the ende of them be which beleue not the gospel of god? & if the righteous scarsely be saued: where shall the vngodly & the sinner appeare? Wherefore let them that are troubled according to the will of GOD, commit their soules to him with well doing, as vnto a faithfull Creator.

Phil This thing can by no meanes better bee perceiued, then by considdering the history, which blessed *Luke* telleth in his gospel, of the vnmercifull rich man, & of poore
Luke. 16. *Lazarus*. The rich glutton was gods enemie, and an aduersarie to all good men, vnkind, churlish, and vnmercifull, and yet how pleasantly & wealthely liued he all his life time? Wee doe not reade, that hee tasted anye thinge at all of the crosse, but that hee was rich, wealthie, gallantly apparelled, fared daintely euery daye, and liued in all kind of pleasure, according to his hearts luste, and yet the end of him was euerlasting damna-
Luke. 6. tion, that this saying of our Sauiour Christ might be found true. Woe be vnto you that are rich, for you haue your consolation: woe be vnto you that ar full, for ye shal hunger.

Woe

Woe bee vnto you that now laugh, for yee shall waile and weepe. Contrary wise, *Lazarus* being gods friend (and dearely beloued of God) was plagued with pouertie, hunger, thirst, colde, nakednes, sores, sickneſſe, & diuers mortall diseases, which neuer departed from him so long as he liued: & notwithstanding both patiently and thankfully did hee beare this his crosse euen vnto the death: being perswaded, that prosperity and aduersity, life and death, pouerty and wealth, are of God, and therefore immediatly after his departure out of this world, hee was receaued into euerlasting glorie. This history, brother *Epaphroditus*, declareth euidently, that sicknes or trouble sent of God vnto the godly, is not a token of Gods wrath & heauie displeasure, but rather a sure argument & manifest signe of his good will, loue and fauour toward vs. Blessed is he (saith the Psalmographer) whome thou, O Lorde, nourtereſt. Againe he saith: it is highly for my wealth that thou (oh Lord) hast corrected me, that I may learne thine ordinances. Hereto agreeth the saying of *Saint Paul*. When wee are iudged of the Lorde, we are chastened, that wee should not bee damned with the worlde. In the history of *Iob* it is also written, blessed is the man whome God punisheth: Therefore refuse not thou the chastning of the almightie.

Eccleſ. 13.

Pſal. 94.

Pſalm. 119

1. Cor. 11.

Iob. 5.

For

For although he maketh a wound, he giue
a plaister: though he smite, his hand make
whole againe. God is faithful saith the Apo
1. Cor. 10. stle, which will not suffer you to be tempt
2. Cor. 1. aboue your strength, but shall in the mi
of the temptation, make a way, that ye m
be able to beare it. For he is the Father
mercies, and God of all consolation, wh
comforteth vs in all our troubles, wh
2. Pet. 2. knoweth also howe to deliuer the godly
of temptation. All these texts borrowed
of the holy Scriptures, with many other, d
euidently declare, that the crosse is laid v
pon the godly, at Gods appointment, a
2. Cor. 4. that not for their hurt and destruction,
for their health and saluation. For thou
our outward man perish: yet the inwar
man is renued day by day. For our troub
which is short & light, prepareth an exce
ding, & an eternall weight of glory vnto v
while we look not on the thinges which a
sene, but on the things which are not see
1. Pet. 2. For thinges which are seene, are tempor
but things which at not seene, are eterna

Theoph. Our elder brother Christ, wh
did neuer commit sinne, and in whome
guile nor deceit was found, entred not
Heb. 2. to glory, but by the Crosse, as the Apo
saith: wee see that Iesus, for the sufferi
his death, was crowned with glory and
nour. Therefore wee may not looke to

ſeſſe the inheritance of the heauenly kingdome, by liuing all in pleaſure, health, ioye, and worldly felicity: but rather by ſuffering the croſſe that is layde vpon vs at Gods appointement, both patiently, and thankefully. For the Diſciple is not aboue his maiſter, nor the ſeruant aboue his Lorde. Math. 10.
It is enough for the Diſciple that he be as his maiſter is, & that the ſeruant be as his Lord. Luke. 14.
Who ſoeuer beareth not his croſſe, & commeth after me (ſaith our Sauiour Chriſt) hee cannot be my Diſciple.

Chriſt. In the Reuelation of bleſſed *Iohn*, we read, that they which wer ear ayed with long white garments, and are continually in the preſence of the ſeate of God, and ſerue him day and night in his Temple: came out of great tribulation. Apoc. 7. 14.

Phil. It is trueth. For ſuch are moſt meete for the kingdom of God: neither can the voluptuous worldlings (be partakers of the heuenly inheritance) which in this world taſte of no croſſe, but liue in all pleaſure, after the deſires of the fleſhe. It is not poſsible, that a man may liue here plefantly with the world & afterward reigne glorioufly with Chriſt: Iam. 4.
for the frendſhippe of the world is enemity with God. Whoſoeuer will be a friend of the world, is made the enemy of God. For what fellowſhip hath righteouſnes with vnrighteouſneſſe? or what company hath light with 1. Cor. 6.

darknes? or what concorde hath Christ with Beliall? either what part hath he that beleeueth with an infidell? Worldely ioy, & eternall felicity cannot agree together. Therefore, whosoeuer is free from the crosse in this world, he hath no part in the kingdome of Christ and of God. So that your neighbour *Epaphroditus*, hath a great occasion to thanke the Lord our God, that it hath pleased him to remēber you with his louing visitation, & thorow this sicknes to declare his good and fatherly will toward you. For by laying the crosse vpon you, hee prooueth you, whether you be constant in your faith & profession or not, & whether you will patiently & thankfully beare this his working in you, which is vnto your euerlasting saluation or not. And after this maner doth God handle all such as he receueth vnto glory, as the wise man saith:

Eccles. 2. Whatsoeuer hapneth vnto thee, receaue it, suffer in heauines, & be patient in thy trouble. For like as gold & siluer are tryed in the

Eccles. 17. fire: euen so are acceptable men in the Fornace of aduersity. Againe he saith: the Ouen proueth the potters vessel: so doth temptation of trouble try righteous men. Likewise said *Raphael* the Arch-angell vnto *Tobie*: Because thou wast accepted and beloued

Tob. 12. of GOD, it was necessary that temptation shoulde trye thee. And as *Moyses* saide vnto the Children of Israell: the Lord your God

prou-

proueth you, to witte, whether yee loue the Lorde your GOD, with all your hearte and with all your soule. Saint *Peter* also saith: ye are now for a season in heauines through manyfolde temptations, that the tryall of your faith beeing much more precious then golde that perisheth, and yet is tryed by fire, might bee founde vnto the praise, glorie and honour, at the appearing of Iesus Christ. Deut. 13. 1. Pet. 1. 2 honor

Epaph. This comforteth well my weake mind to hear of you out of the word of god, (neighbour *Philemon*) that this sicknes, which I now suffer, is the louing visitation of God, and a token of Gods good will toward me: Againe, that the faithfull and friends of God are in this world subiect to the Crosse, more then the vnfaithfull and enimies of God.

Phil. I am hartely glad to heare you say so. And doubte you not, but that this your gentle God and louing father, wil turne this your sorrow vnto your great comforte. For he is a faithfull God, which will not suffer you to be tempted aboue your strength, but shall in the middest of the temptation make a way that yee may bee able to beare it, as the Psalmographer saith: His wrath endureth but the twinckling of an eye, and in his pleasure is life. Heauines may indure for a night, but ioy cometh in the morning. Thou, O Lord, hast turned my heauines into ioye: 1. Cor. 10. Psal. 30. Psal. 6.

thou haſt put of my ſack-cloath, and girded me with gladnes. Againe (hee ſaith) Thou O God, haſt proued vs, thou alſo haſt tryed vs, like as ſiluer is tryed. Thou broughteſt vs in to the ſnare, and laydeſt trouble vpon our loynes: thou ſufferedſt men to ride ouer our heads. We went thorow fire and water, and thou broughteſt vs out into a wealthy place.

Pſal. 71. O what great troubles and aduerſities haſte thou ſhewed me? and yet didſt thou turne & refreſh me: yea and broughteſt me from the deepe of the earth. Thou haſt brought me to great honour, and comforted me on euerie ſide. Therefore will I praiſe thee, & thy faithfulnes, ô God. Alſo in another place he ſaith, they that ſow in teares ſhall reape in ioy. He

Pſal. 126, that now goeth on his way weeping, & beareth forth good ſeede, ſhal doubtles come againe with ioy & bring his ſheaues with him. The ancient father *Tobye*, in his prayer vnto God ſaith: after ſtorme (O Lord) thou makeſt the weather faire and ſtill, after weping

Tob. 3. & heauines, thou giueſt great ioy. Thy name O God of Iſraell be praiſed for euer.

Epaph. Amen, Amen, good Lord, I truſte thou wilt ſo do with me.

Phil. Doubt ye not neighbour, but if yee call on the name of the Lord, ye ſhall finde greate comfort. For as the princely Prophet ſaith: The righteous cry, & the Lord heareth them, and deliuereth them out of all their troubles

troubles. The Lorde is nye vnto them that are of a contrite hart, & will saue such as bee of an humble spirite. Great are the troubles of the righteous, but the Lorde deliuereth them out of all. Hee keepeth all their bones, so that not one of them is broken.

Euseb. These are comfortable sentences neighbour *Epaphroditus*.

Epaph. Comfortable indeede.

Phil. And no lesse true then comfortable, as diuers histories of the holy scriptures doe euidently declare.

Epaph. I pray you rehearse some of them for my comfort.

Phil. I will doe it gladly. And to let passe the auncient Patriarkes, what crosse layde God vpon *Iosephes* shoulders in *Egypt*? yea, & that for no fault that he had committed, but onely to proue and try his faith, loue obedience, patience, thankfulnes, & perseuerance He suffereth *Ioseph*, being a Godly & chaste young man to be falsly accused of his whoorish mistresse, and to bee cruelly throwen of his maister into prison, where he continueth certaine yeares in captiuity and thraldome. But beholde the mercifull dealing of God with his faithfull seruants. Afterward, when God (by prouing *Ioseph*) had found him faithfull, constant and patient, hee deliuered him out of prison, restored him vnto his libertie, wun him into the kings fauour, in so much

Genes. 30.

that the King took of his ring from his hand, and put it vpon *Ioſephs* hand, and arayed him in cloah of raines, and put a golden chaine about his neck, & ſet him vpon the beſt charet that he had ſaue one, and they cryed before him, bow the knee, & king *Pharao* made him ruler ouer the land of *Egypt*.

Epaph. O the great mercies of God.

Phil. Before God quietly ſetled King *Dauid* in his kingdome, of whome he reporteth in this maner, I haue found *Dauid*, the Sonne of *Ieſſe*, a man after mine owne heart, which ſhall fulfill all my will. How hunted hee him by king *Saull*, euen as the Ferret hunteth the Cony? yea after the death of *Saul*, what trouble and diſquietnes had he thorow the wicked conſpiracie of his childrē againſt him, being ſo louing, gentle, and naturall a father? Notwithſtanding afterwarde God brought him vnto great honour, glorie, riches, quietnes, and al kinde of wealth, wherein he continued vnto his death, which was both glorious and full of yeares.

Acts. 13. Pſal. 98. 1. Reg. 16.

Dauid.

1. Reg. 2.

Epaph. A bleſſed end.

Phil. To whome is the Hiſtory of patient *Iob* vnknowen? His Croſſe was ſo grieuous, that I knowe not whether the like trouble hath chanced to any mortall man, ſince his time or afore. All his ſubſtance in one moment almoſt was loſt, all his cattle were driuen away, vii. M. ſheepe. iii. M. Camels, v. C. yoke

Iob.

Iob. 3.

yoke of Oxen, and v. C. she Asses. All these were taken away suddenly. His house fell downe, his children that were within, were slaine. Of al that euer he had, nothing remained vntouched that might comfort him any thing at al, but onely his wife, & she seemeth to be left of the deuil, only to this purpose, euen to mocke and scorne her husband, & to mooue him to blaspheme the name of God. Which thing (without al doubt) grieued the holy mans mind more then all his calamities and wretchednes. Furthermore, his friendes which came out of far cuntries to comforte him, seeing his sorrow and paine to be moste vehement, being also wonderfully astonied with the horrible greatnes of the plague, by the space of vii. days, spake not one comfortable word vnto him. For they thought (althogh not truly) that God had cast this most grieuous paines vpon *Iob* worthely, euen for his sinfull life, and wicked conuersation. And did they not at last fall to mocking and taunting of that good man, and tolde him that those plagues happened vnto him for his sinnes, by the righteous iudgemente of God? For they thought it a matter of hie iniquitie, and vnworthy Gods righteousnes, that so greate calamities and miseries should cause lesse chaunce vnto any holy and innocent man. More ouer, after the losse of all his goods, after the driuing away of his cattell,

the

the casting downe of his house, the cruell death of his children and seruants (which all the most patient man very quietly suffered) what intollerable paines suffered he on his body? did not Sathan through Gods sufferance, smite *Iob* with maruellous sore biles, from the sole of his foote vnto the crowne of his head, so that he sat vpon the ground in the ashes, and scraped of the filth of his sores with a pot shard? Oh who is able to expresse what paines he suffered? and notwithstanding, beeing on euery side most miserably plagued, his minde continued still constant and perfect in abyding the good pleasure of the Lord his God, being throwly perswaded that al those plagues and punishments, were not tokens of Gods anger, but rather of his singuler good will and fatherly fauour toward him. For as he most patiently suffered the losse of all his goods, and the death of his children, so with like constancie and lustie courage, did hee beare the moste greeuous wounds, and bitter sorrows of his body, speaking no blasphemous, impatient, or vnreuerent word against God in all his trouble, but meekely, patiently, and thankfully, brast out into these and such like words: Naked came I out of my mothers wombe, & naked shall I turne thither againe. The Lord gaue, & the Lord hath taken away. Euen as it hath pleased the Lord, so is it come to passe. Blessed be

Iob. 1.

the

the name of the Lord. If we haue receaued prosperity at the hande of the Lorde, why should we not abide aduersity also?

Epaph. O God grant me the like patience

Christ. Doubt yee not of the goodnes of God, neighbour. Be strong and steadfast in the Lord your God: abide patiently his good pleasure, and he shall worke al things for the best, as the Psalmographer saith. O tary thou the Lords leasure, be strong, & he shall comfort thine heart: therefore put thou thy trust in the Lorde. In silence and hope shall your strength be, saith the Prophet. Oh how good is the Lorde vnto them that put their truste in him, & to the soule that seeketh after him The good man with stilnes and patience taryeth for the sauing health of the Lord. The righteous haue cryed, and the Lorde hath gratiously heard them, and deliuered them out of all their troubles.

Psal. 17.

Esay. 30.

Iames. 3.

Psal. 34.

Phil. But now neighbour marke the ende of the historie.

Epaph. Say on, in the name of God.

Phil. After that God by diuers kindes of punishments had thorowly tryed this holie perfect, and patient man *Iob*, and had found him in all points a constant and valiant soldier, not able to be ouercome with any kind of plague that sathan coulde lay on him, the Lord greatly commended his constant faith and faithfull constancie, and gaue vnto him

twice so much as hee had afore. For hee had now xiiii. M. sheepe. vi. M. Camels, a M. yoke of Oxen, and a M. she Asses. He had vii. Sons also, and three daughters. And after this he liued an 100. and 40. yeares in much ioy and quietnes, so that he saw his childrens Children vnto the fourth generation, and dyed being olde and of a perfect age.

Iob. 42.

Epaph. Oh blessed be God, for he is euer good to his seruants, & neuer forsaketh them that put their trust in him.

Euseb. Of this holy man *Iob*, *S. Iames* also maketh mention, saying, Ye haue hard of the patience of *Iob*, and haue knowen what end the Lord made. For the Lord is very pittifull and mercifull.

Iames. 5.

Phil. Will it please you neighbor to here the historie of the ancient father *Tobie*, which is also very comfortable.

Epaphro. Yea verily gladly. For it doth me much good, & easeth well my paine to heare your godly talke.

Tobie.

Phil. This *Tobie* was a faithfull man, and euen from his very childhood feared God, & led a vertuous life. He forsooke not the way of truth, neither defiled he himselfe with any kind of Idolatry. Hee worshipped the Lorde God of Israel faithfully, offering of al his first fruits and tithes. Whatsoeuer he might get, he parted it dayly with his fellow prisoners and brethren. He was full of good works, ha-

Tobit. 1.

gaue

gaue largely vnto the poore, he fed the hungry, he gaue drinke to the thirstie, hee cloathed the naked, he lodged the harborlesse: he visited the sicke, redeemed the captiues and prisoners, he buried the dead. There was no worke of mercy that he had left vndone. He was rich & plenteous in all good works, and whatsoeuer he did, he did it with a ioyfull and ready hart. For God, saith *S Paul*, loueth a cheerefull giuer. 2. Cor. 9. a cheerefull giuer.

Epaph. A blessed man and faithful seruant of God.

Phil. And yet marke what followeth. It happened vpon a day, that when he had buried the dead, & was wearie, he came home and layde him downe by the wall and slept: and while he was a sleepe, there fell downe vpon his eyes warme dunge out of the swallows nest, so that he became blinde. Tobit. 2.

Epaph. A pittifull chaunce.

Phil. This temptation did God suffer to happen vnto him, that they which came after, might haue an example of his patience, like as of holie *Iob*.

Epaph. But how did *Tobie* take this temptation?

Phil. Very Godly, quietly, patiently, & thankfully: for in so much as he euer feared God from his youth vp, & kept his commandements, hee grudged not against God, that the plague of blindnes chaunced vnto him, but

but remained ſtedfaſt in the feare of God, & thanked God al the dayes of his life.

Epaph. But what was the end of the matter? Continued he blind vnto his dying day? Did not God deale mercifully with *Tobie*, as we heard afore of *Iob*?

Phil. Yes verily, for God ſcourgeth & healeth. God leadeth vnto hel, and bringeth out againe: God killeth and maketh aliue: God after a ſtorme maketh the weather faire and calme: God after weeping and heauines giueth great ioy. When God had throughly tryed *Tobie*, and found him conſtant in his faith, he reſtored vnto him his ſight againe. For the which, *Tobie* moſt humblie thanked him and ſaid: Oh Lord God of Iſraell, I giue thee praiſe and thanks, for thou haſt chaſtened me, and made me whole againe.

1. Reg. 2. Deut. 32. Tobie. 13. Sapi. 16.

Chriſt. O praiſed bee the Lorde our God, which is meruellous in his Saints, & holy in all his works.

Epaph. Liued *Tobie* long after his ſight was reſtored vnto him?

Phil. Tobie (ſaith the Scripture) after hee had gotten his ſight againe, liued xlii yeares in great ioy and wealth, & ſaw his childrens children, and when he was an hundred and two yeares olde, hee departed in peace, and was honourablie buried.

Epaph. A bleſſed ende.

Phil. Of a good life commeth a good end.

Thus

Thus haue ye hard out of the holy Scripturs (brother *Epaphrod.*) that the Crosse, that is to say, corporal afflictiō, is not a token of Gods anger, but of his fauour, and that hee layeth temporall punishment more customably vpon his friends, then vpon his enemies: yea, & that not to destroy them, but to prooue and try them, euen as the fire tryeth the golde. For as the Angell *Raphaell* saide vnto *Tobie*: because thou wast accepted and beloued of God, it was necessary that temptation shuld trye thee. You haue heard also the louing kindnes of God toward his faithfull & constant seruants, how after a iust tryall made, he restored them vnto a more blessed state, then they were in afore. Therfore take good hart vnto you, and faint not. Be strong in the Lord. Be faithful vnto the end. Be patient in this your sicknes. Be thankful for this louing visitation of God. Abyde the good pleasure of God. Suffer him quietly to doe with you whatsoeuer his good will is. If you will thus do: doubt you not, but that God wil be mercifull vnto you, and bring that thing to passe which is most for your comfort and profite. For whatsoeuer is written, is written for our learning, that through patience & the comfort of the Scriptures, we may haue hope.

Epaph. The Lords will be done in me. He knoweth what is most meete for me a wretched sinner: let him therfore worke his pleasure,

ſure in me, come life, come death. For if we
liue, we liue to be at the Lords will: & if we
dye, we dye at the Lords will. Whether we
Rom. 14. liue therefore or dye, we are the Lords.

Onely (O heauenly father) I beſeech thee
for Chriſtes ſake, to giue mee a patient and
thankfull heart, that I neuer grudge againſt
thy bleſſed will, but be obedient vnto it in all
& prayer. things, that when the paines of my ſickneſſe
be moſt bitter, I may lifte vp my heart vnto
thee, cal on thy bleſſed name, & ſay, oh Lord
rebuke me not in thine indignation, neither
chaſten me in thy diſpleaſure. Haue mercy
Pſal. 6. on me, O Lorde, for I am weake. O Lorde
heale me, for my bones are vexed. My ſoule
alſo is ſore troubled: but Lord, how long will
thou puniſh me? Turne thee (ô Lord) & de-
liuer my ſoule: O ſaue me for thy mercy ſake.
Pſal. 86. O my God, ſaue thy ſeruant that putteth his
truſt in thee. Be mercifull vnto me (ô Lord)
for I will call dayly vpon thee. Comfort the
ſoule of thy ſeruant, for vnto thee (ô Lorde)
do I lift vp my ſoule. For thou Lord art good
& gratious, & of great mercy vnto all them
that call vpon thee.

Theoph. Neighbour *Epaphroditus*, this is vn-
to vs, a ſingular pleaſure, and greate com-
fort to heare ſo Godly wordes proceed out
of your mouth. Bee diligent continuallie to
call on the Lord, and he in all your afflicti-
ons and troubles ſhall be vndoubtedly your

ſtrong

strong tower, your mighty shield, and inuincible fortresse. He wil not leaue you, nor forsake you, but assist you and be present with you in your sicknes, according to this his promise: because he hath trusted in me, I wil deliuer him, I will defend him, because he hath knowen my name. He shall call vpon me, & I will gratiously heare him: yea, I am with him in trouble, I will deliuer him, & glorifie him. With long life will I satisfie him, and shew him my saluation. Psal. 91.

Epaph. I must needs confesse most gentle neighbours, that I haue receiued much consolation, & great comfort of your company, & especially, that ye haue thus enarmed, yea and fortressed my brest with the comfortable sentences and histories of the holy Scriptures against the bitter stormes of aduersity, & I hartely thank you for your paines. Notwithstanding this must I needs say vnto you that I find not my selfe in my conscience, to be of such godlinesse and vertue, that I dare compare my selfe with *Ioseph*, *Dauid*, *Iob*, and *Tobie*, whome yee recited vnto mee, but am much inferiour both vnto them, and vnto their godlines of life, so that although they beeing righteous, of the very loue which GOD bare towarde them, were assayled with aduersity, to this ende that their faith and constancie might bee proued and tryed vnto the example of other: yet I finde in my

selfe

selfe such imperfectiõ, yea such abound
of sinne, that it may iustly bee thought,
this sicknes which is layd vpon me, comm
from such a God, as is angry with me for
sinfull life, and therefore is his heauie han
thus layde vpon me. What thinke yee go
neighbours?

Phil. Brother *Epaphroditus*, this humbl
of your selfe in the sight of the Lord our
is a certaine argument and sure token
Math, 23. your euerlasting saluation. For he that ex
teth himselfe, shall be made low, but he t
2. Pet. 5. humbleth himselfe, shall be exalted. Go
an enimy to the proude, but he is a friend
Pro. 20. the humble and lowly. It is true, that in
Iam. 3. sight of God, no man is pure & cleare fr
1. Iohn. 1. sinne. Who is able to say: My hart is clea
and I am free from sin; In many things we
offend. If we say wee haue no sinne, wee d
ceaue our selues, and the truth is not in
Rom. 10. All haue sinned, and want the glory of Go
Wee all are vnprofitable seruants. Euer
Luke, 10. man is a lyer. We were begotten in sin, co
Psal, 116. ceaued in sinne, and borne in sin. Our hea
Psal. 5. is lewd and vnsearcheable. Al our righteou
Iere. 17. nes are as a filthy and polluted cloath. A
Esay. 64. haue swarued and gone out of the way, th
Psal 14 are altogether become vnprofitable, there
Luke, 18, not one that doth good, no not one, the mo
perfect among vs all, may well say with th
sinfull Publican. O God, be mercifull vn

among the people which ſtung them, and much people of Iſraell dyed. Heere haue ye the puniſhment of the ſinne. Now heare alſo the remedy againſt this puniſhment, and the ſalue againſt this plague. Therefore, the people came vnto *Moyſes* and ſaid: wee haue ſinned, for we haue ſpoken againſt the Lord and againſt thee. Make interceſsion to the Lord, that hee take away the ſerpents from vs. Here the people of Iſraell repenteth, confeſſeth their ſinne, turneth againe vnto the Lorde, and beſeecheth *Moyſes* to praye for them vnto the Lord. Repentance, confeſsion of the ſinne, conuerſion vnto the Lorde, and faithfull prayer, are the meanes whereby Gods wrath is turned away from vs, and his plagues ceaſe. For when *Moyſes* had made interceſsion for the people, the Lord ſaide vnto him. Make a braſen ſerpent, and ſet it vp for a ſigne, that as many as are bitten, may looke vpon it and liue. And *Moyſes* made a Serpent of braſſe, & ſet it vp for a ſigne, and when the Serpent had bitten any man, hee beheld the ſerpent of braſſe & was healed. Here ſee you the mercie of God, euen in the middeſt of the Croſſe toward penitent ſinners. The Iſraelits ſin, God plagueth, the people repenteth, God turneth away his plague and healeth them.

Epaph. A comfortable hiſtory. Bee there no moe ſuch in the holy Scriptures?

Phil. Very many.

Epaph. Rehearse them I pray you. For I delight to heare such comfortable histories.

Phil. I am very glad. *Manasses* king of *Iuda* was an abhominable Idolater. He went to & builded the Hill Alters, which good king *Ezechias* his father had broken downe, and reared vp Alters for *Baal*, & made Groues and worshipped all the hoste of heauen, and serued them, and he built Alters in the house of the Lorde, where as the Lorde yet had said. In *Ierusalem* shall my name bee for euer. And hee builded Alters, for all the hoste of heauen, in the Courtes of the house of the Lord. And hee burnt his children in the fire in the valleye of the sonne of *Hinnon*. He was a sorcerer, hee regarded the crying of Birds, vsed enchantments, and maintained witches with spirits, and seers of fortunes, and wrought much euill in the sight of the Lord to anger him withall. And as he himselfe was an Idolater, and forsooke the Lorde God of his fathers: so likewise made he *Iuda*, and the inhabiters of *Ierusalem* to erre, and to do worse then the heathen, &c. Now haue ye heard how grieuously king *Manasses* sinned gainst the Lord his God.

Christ. His sinnes were great, and worthy of much punishment.

Euseb. Yea, of euerlasting damnation, if they were handled according to his deserts.

Epa

Epaph. I pray you what became of him?

Phil. Albeit the sins of this *Manasses* were great, yet beholde the louing kindnesse of God towarde him and his people. Before hee sent any punishment among them, hee rayssed vp his Prophets, which exhorted both him and his subiects to turne from their euill, to repent, and to walke in the ordinances and lawes of God: but both hee and his people woulde not heare the gentle admonitions of God by his Prophets, neither regarde them. Cro. 33. 19.

Epaph. O stony harts. But how then?

Phil. When the Lorde sawe, that by no meanes they would turne from their abhominations, and went forth still to offende, he brought vpon them the captaines of the hoast of the king of *Assyrians*, which tooke *Manasses* in holde, & bound him with chaines, & caried him to *Babylon*.

Theoph. Oh, the righteous iudgements of God.

Epaph. Heere we heare that *Manasses* was punished for his sins, yea, & that worthilie. But did God cast him away for euer?

Phil. Yee shall heare. When *Manasses* was in tribulation, hee besought the Lorde his God, and humbled himselfe exceedinglie before the God of his Fathers, and made intercession to him, and GOD was intreated of him, and hearde his Prayer, and 2. Cro. 33. 12.

broght him againe to *Ierusalem* into his kingdome. And then *Manasses* knewe that the Lord was God. After this he became a newe man, and tooke away strange Gods & Images out of the house of God, & all the Alters that he had built in the mount of the house of God, and *Ierusalem*, and cast them out of the Citty. And he prepared the Alter of the Lord, and sacrificed theron peace-offerings and thanke-offerings, and charged *Iuda* to serue the Lord God of Israell.

2. Cro. 33. 15

Christ. O happie change.

Epaph. Yea, O the great mercies of God.

Phile. In this history many notable things are to be learned. First, if any such as God intended to saue, doe offende and breake his holy Commandements: the Lorde will not suffer them to escape vnpunished, but he visiteth them with his louing rodd of fatherly correction, that by this meanes he may call them to repentance, & saue them. Secondly, we learne that when the Lord correcteth vs, and casteth vs into trouble, then as we see in *Manasses*, we make haste vnto the Lord, seeke him, pray vnto him, humble our selues before his diuine Maiesty, and become newe men, as the Psalmographer saith. Whan he slew them, they sought him, & turned them early and inquired after God. And they remembred that God was their strength, and that the hye God was their redeemer. God himself

Psal 78

himselfe also saith by the Prophet. In their aduersitie they shall earely seeke me, & say. Come, let vs turne again vnto the Lord, for he hath smitten vs, and he shall heale vs: he had wounded vs, and he shal binde vs vp againe. Thirdly, he setteth forth vnto vs the great & exceeding mercies of God toward penitent sinners, whom, so soone as they conuert and turne, he receueth into his fauour, forgetteth them, taketh away his plagues, & restoreth them to their former, or else much better state, according to this saying of the Prophete. If the vngodly will forsake his wayes, and the vnrighteous his Imaginations, and turne againe vnto the Lorde: The Lord will surely haue pitty on him, for hee is very ready to forgiue. Fourthly, wee learne of this history, what the duetie of such is, whom God tofore had plagued, and now restored to their former state, verily, to become new men, to walke for euer after, in the feare of God, to mortifie their carnall effectes, to flee from sinne, as from a venimous serpent, to garnish their conuersation with godly & Christian maners, & to serue the Lord God in holines and righteousnes all the dayes of their life. So saith the Psalmographer. It is greately for my profite, that thou (O Lorde) hast corrected mee, that I may learne thine ordinances. Heereto pertaineth the saying of the Prophet. Vexation giueth vnderstan-

Ose. 6.

Esay 55.

Psal. 119.

ding. Oh Lord, thou haſt corrected me, and
thy chaſtening haue I receiued, as an vnru-
med calfe (ſaith the Prophet *Ieremie*) Turn
thou me, and I ſhall be turned, for thou a
my Lorde God yea, as ſoone as thou turn
me, I ſhall reforme my ſelfe, and when I v
derſtande, I ſhall ſmite vpon my thigh.

The true vſe of reading the holy ſcripturs.

Epaph. Many Godly leſſons haue y
taught vs out of this hiſtory brother *Phil*
They that read and conſider the hiſtories
the holy Scripturs on this maner, they are
vaine Readers, but they reade with m
profite.

Phil. This is the true vſe of hiſtories,
therwiſe to read them auaileth little. In
hiſtories of the holy Scriptures, as in m
pleaſant mirrours and goodly glaſſes, we
holde our fraile nature, our wicked will,
beaſt-like maners, & ſinful life, we ſee G
iuſtice, puniſhment, & vengeance vpon
diſobedient & ſtubborne transgreſſors o
holy Commandements. Againe, we beh
his tender mercy and louing kindneſſe
ward penitent ſinners, and how ready he
forgiue whoſoeuer we turn vnto him. M
ouer, in holy hiſtories, we conſider what
duty is toward God, after we haue rece
benefits of him, verily, to labour vnto th
vttermoſt of our power, to bee thankfull
him, & to liue worthy his kindnes. Thes
ſuch like things muſt the godly reader

sider, when he readeth the histories of the holy Scripture, or els his reading auaileth little.

Theoph. It is truely said.

Epaph. I remember that I heard once the prayer which *Manasses* king of *Iuda* prayed vnto God, when hee was prisoner in *Babylon*, I would gladly heare it againe.

Phil. Is there not a Bible heere?

Euseb. Heere is one.

Epaph. I pray you turne vnto the Prayer and read it vnto me.

Euseb. The prayer is this.

The Prayer of Manasses.

O Lord almighty, God of our fathers *Abraham, Isaac, & Iacob*, and of the righteous seed of them, which hast made heauen & earth, with all the ornaments thereof, which hast ordained the Sea by the worde of thy cõmandement, which hast shut vp the deepe and hast sealed it for thy feareful & laudable name, which all men feare and tremble before the face of thy vertue, & for the anger of thy threatning, which is not able to be borne of sinners. But the mercie of thy promise is great & vnsearchable, for thou art the Lorde God most hie aboue al the earth, long suffering, & exceeding mercifull and repentant for the malice of men. Thou Lorde, after thy goodnes hast promised repentance of the remission of sins: and thou that art the God of the righteous, hast not put repentance to the

righteous *Abraham, Isaac, & Iacob*, vnto th
ỹ haue not sinned against thee: but becau
I haue sinned aboue the number of the san
of the Sea, & mine iniquities are exceedin
many, I am brought low with many bon
of Iron, and there is in mee no breathing
haue prouoked thine anger, and done evi
before thee, in committing abhominations
and multiplying offences: and now I bow
the knees of my hart, requiring goodnes
thee: O Lorde, I haue sinned, Lorde I hau
sinned, and I acknowledge mine iniquitie
desire thee (O Lord) to forgiue mee, forgiu
me, & destroy me not with mine iniquitie
neither doe thou alwayes remember min
euils to punish them, but saue me (which
vnworthie) after thy great mercy, and I wi
praise thee euerlastingly all the dayes of m
life: for al the power of heauen praiseth the
and vnto thee belongeth glorie, world wi
out ende. Amen.

Epaph. A fruiteful and godly prayer: God
giue me grace so to repent and to pray, tha
I may haue the Lord my god merciful vnt
me. For I haue also grieuously offended my
Lord God. And I most humbly beseech him
for his names sake, to haue mercy on mee, &
to forgiue me.

Phile. Be of good comfort, and weepe not
God seeing your repentant & faithfull hart
hath freely forgiuen you all your sinnes, an

Ezay. 63.

caſt them away behinde his back, ſo that he wil neuer remember them more. The blood of Ieſus Chriſte, Gods ſonne hath made you cleane from all ſin. By the offering of Ieſus Chriſts body done once for al: you are ſanctified and made holy. Yee are the bleſſed of God, for your iniquities are forgiuen, your ſins are couered, & no vnrighteouſnes ſhall be laid to your charge. 1. Iohn. 1. Heb. 10. Pſal. 32.

Epaph. God grant it.

Phil. It is moſt certaine, that where repentance & faith is, there alſo is Gods mercie, fauour, louing kindnes, and remiſsion of ſins. Thou ô Lord (ſaith the wiſe man) makeſt thee as though thou ſaweſt not the ſins of men for repentance ſake. And the Prophete ſaith. All that beleeue on him (he ſpeaketh of Chriſt) ſhall not be confounded, and Chriſt ſaith of himſelfe. I am the reſurrection, & the life. Hee that beleeueth on mee, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth on me, he ſhall neuer dye. Alſo in another place he ſaith, God ſo loued the world that he gaue his only begotten ſon, that whoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. For God ſent not his ſon into the worlde to condemne the worlde, but that the worlde thorow him might be ſaued. Sapi. 11. Eſay. 28. Rom. 10. Iohn 11. Iohn. 3.

Epaph. Godly and comfortable ſentences God giue me grace neuer to forget them.

Christ. Amen.

Epaph. You brother *Philemon*, haue rehe
sed two notable and comfortable histo
out of the old testament, which declare, t
God punishing sinners for their disob
ence, doth notwithstanding afterward w
they repent and turne, forgiue them and
ceaue them againe into his fauour. Rehe
vnto me also I pray you, one or two histo
out of the new Testamente, concerning t
matter.

Phil. I will doe it very gladly. Ye remem
ber the history of the Prodigall son wri
in the Gospell of blessed *Luke*?

Epaph. What is that I pray you?

Phil. Blessed *Luke* telleth, that a certa
Luke.15. man had two Sons, and the yonger of th
said vnto his father. Father giue me the po
tion of the goods that to me belongeth. A
he deuided vnto them his substance. Hyth
to haue ye heard of the Fathers liberality t
warde his son. It followed: and not long af
when the younger Sonne had gathered a
that he had together, hee tooke his iourn
into a farre countrie, and there hee wast
his goods with riotous liuing. Heere see w
the wickednesse of the Sonne. Now behol
the plague of God. And when hee had spe
all, there arose a great dearth in all the la
and hee began to lacke, and went and c
to a citizen of the same Countrey, and h
se

ſent him to his farme to keepe Swine. And hee would haue filled his belly with the cods that the ſwine did eate, & no man gaue vnto him. Thus ſee yee into how great miſeries he is fallen, for the miſuſing of his goods. Behold now againe, his repentant and ſorrowfull hart. Then he came to himſelfe and ſaid, how many hired ſeruants at my fathers, haue bread ynough, and I periſh with hunger? I will ariſe, and goe to my father, and will ſay vnto him. Father, I haue ſinned againſt heauen, and before thee, & am not worthy to be called thy ſon, make mee as one of thy hired ſeruants. And hee aroſe and came to his father. Now marke alſo the pitifull compaſſion and tender mercie of the father toward de his ſon. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran & fell on his neck & kiſſed him. And the ſon ſaide vnto him. Father, I haue ſinned againſt heauen & in thy ſight, and am no more worthy to be called thy ſon. But the father ſaide to his ſeruants, bring forth the beſt garment and put it on him, and put a ring on his hand & ſhoes on his feete. And bring hyther that fat calfe and kill it, and let vs eate & be merry: for this my ſone was dead, and is aliue againe, he was loſt & is found. And they began to be merry. In this hiſtory ye do ſee the exceeding great mercy of God toward penitent ſinners moſt liuely painted & ſet forth.

So

So soon as this wastefull Son repented h
of his riotous liuing, and had a minde to
turne home vnto his father, and to humb
himselfe before him, and to desire mercy
forgiuenes of his sins: Oh how gladly,
ioyfully, and how louingly did his father
brace him? sweetely kisse him? friendly
lute him, and so dearely receaue him in
fauour, as though he had neuer offended!

Epaph. O the great infinit mercies of G

Phil. Heere see yee that to be true wh
God himselfe saith by the Prophete. Th
disobedient Israell, turne againe saith
Lord, and I will not let my wrath fall vpp
thee. For I am mercifull saith the Lorde,
will not alwaies beare displeasure aga
thee, &c. O yee disobedient Children, tu
againe (saying). Lo we are thine, for thou
the Lord our God, and so shall I heale yo
back turnings. By another Prophete, he
saith. As truely as I liue (saith the Lord G
I haue no pleasure in the death of the wic
ed, but much rather that the wicked tur
from his way and liue. Turne you, turne y
from your vngodly waies. Oh yee of
house of Israell. Oh, wherefore will yee d
The wickednes of the wicked shall not h
him, whensoeuer he conuerteth from his
godlines. Againe, by the aforesaid Proph
he saith. Repent and turne you from all yo
iniquities, and your iniquities shal worke y

no displeasure. Cast away from you all your wickednes, wherein yee haue offended, and make you a new hart, and a new spirite. And wherefore will yee dye, ô ye house of Israell? For I will not that any man should dye saith the Lord: Returne therefore and liue.

Epaph. Are these words spoken as well to vs, as to the people of Israell?

Phil. Yea to vs, of a trueth (saith blessed *Peter*) I perceiue that there is no respecte of Act.10. persons with God, but in all people, hee that feareth him, and worketh righteousnes, is accepted with him. Is he the God of the Iewes onely? Is he not also the God of the Gentils: yes, euē of the gentils also, saith blessed *Paule* Rom.3. For it is God onely which iustifieth the Circumcision that is of faith, and vncircumcision through faith. For he is not a Iewe, which is a Iew outward: neither is it circumcision, Rom.2. which is outwarde in the flesh, but hee is a Iew, which is hid within, and the Circumcision of the heart is true Circumcision, which consisteth in the spirit and not in the letter, whose praise is not of men, but of God, there Rom.10. is no difference betweene the Iewe and the Gentile. For one is Lorde of al, which is rich vnto all that call vpon him. For whosoeuer doth call on the name of the Lorde, shall be safe. Therefore whatsoeuer things were writ- Ioel.2. ten afore time, they were written for our learning, that wee thorow patience & com- Rom.15.

forte

fort of the ſcriptures might haue hope.

Theoph. Yee Gentiles (ſaith S. *Paule*) were ſ
times paſte without Chriſte, being alian
from the common wealth of Iſrael, & ſtr
gers from the Teſtamentes of promiſe, h
uing no hope, & being without God in t
world. But now by the meanes of Chriſt I
ſus, yee which ſomtime were a farre of,
made nye by the bloode of Chriſt: for he
our peace, which hath made of both one,
hath broken downe the wall that was a ſ
betweene vs, & hath alſo put a way thro
his fleſh, the cauſe of hatred, euen the la
commandementes conteined in the l
written, for to make of twaine one
man in himſelfe, ſo making peace, & to
concile both vnto God in one bodie thro
the croſſe, and ſlue hatred thereby: & ca
and preached peace to you, which w
a farre of, and to them which were nye.
through him wee both haue an entrance
one Spirite vnto the Father. Now therefo
ye are not ſtrangers and forreners, but C
zens with the Saints, and of the houſhol
of God, & are built vpon the foundation
the Apoſtles & Prophets, Ieſus Chriſt hi
ſelfe, being the head corner ſtone, in wh
(what building ſoeuer is coupled togethe
it groweth vnto an holy temple in the lo
in whom ye alſo are builded together, to
an habitation of god throgh the holy gho

Ephe. 2.

Epaph. Blessed be the Lord our God, which hath made vs gentiles, and also partakers of his heauenly blesfings. But brother *Philemon*, hitherto haue you rehearsed out of the new Testament but one historie. Your promise was to recite two at the least. Fulfill your promise I pray you.

Phile. In the Gospell of *Iohn*, we read, that there was a certaine man, which had beene diseased xxxviii. yeares, plagued of GOD (without doubt) for his sinnes. So soone as our Sauiour Christ perceiued, that hee had a mind to be made whole, he saidvnto him; Rise, take vp thy bed and walke, & straight ways the man was made whole. Afterward Christ founde him in the Temple, and saide vnto him. Behold thou art made whol, look thou sinne no more after this, least a worse thinge chance vnto thee. These wordes of our Sauiour doe plainely declare, that this man was a grieuous sinner, & that this his long disease, sicknes, and trouble, was cast vpon him for his sinne, and disobedience against God. And yet note, that so soone as he had a minde to be made whole, euen before he made his mone vnto Christ, or knew what Christ was, this most louing and gentle Sauiour made him whole, and bad sinne no more. Iohn, 5.

Euseb. Here is this fulfilled, which GOD speaketh by the Prophet. It shalbe, that or

euer

euer they call, I ſhall anſwere them. Whi
they are yet but thinking howe to ſpeak
I ſhall heare them.

Luke.23. *Phil.* The hiſtorie of the Theefe, whi
was put to death with Chriſt, is not to be l
paſſe. What a malefactour and wicked pe
ſon he was, the holy Scripture doth decla
Notwithſtanding, ſo ſoone as hee humble
himſelfe, repented him of his former life, co
feſſed his ſinne, and called vpon Chriſt f
mercie, ſaying: Lorde remember mee, wh
thou commeſt into thy kingdome: hee w
ſtraightway receaued into fauour, & hard
theſe moſt comfortable words at the mou
of Chriſt: Verily I ſay to thee, this day ſh
thou be with me in Paradiſe.

Chriſt. Heere is alſo the ſaying of God
the Prophet founde true. At all times, wh
Ezech.18. a ſinner turneth vnto me (ſaith the Lorde)
will not more beare his iniquities in mi
but freely forgiue them.

Epaph. Heere is then a good and comfo
table leſſon, that whenſoeuer we turne fro
our wickednes, the Lorde our God will fo
giue vs our ſinnes, and giue vs fauour, grac
mercy, life, and euerlaſting glorie.

Phil. Trueth it is brother *Epaphroditus*. B
leeue it, and al things ſhal goe wel with yo
You ſhall finde much comforte and grea
ioye in your conſcience. A quiet and mer
heart ſhall you haue within you, as S. P

faith: Wee being iuſtified by faith, haue peace, that is to ſay, quietnes of conſcience towarde God, thorow our Lord Ieſus Chriſt, by whom alſo it happened to vs, to be broght in thorow faith, to this grace wherein wee ſtande, and reioyce in hope of the glory of God. How greatly alſo doth the Hiſtorie of the wounded man, and of the loſt ſheepe (as I may let other paſſe) ſet forth Gods exceeding mercy towarde penitent ſinners, bee they neuer ſo greeuouſly wounded & diſeaſed? A certaine man, ſaith our Sauior Chriſt, deſcended from *Ieruſalem* to *Iericho*, and fel among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it chanced, that there came downe a certaine Prieſt that ſame way, and when he ſaw him, hee paſſed by. And likewiſe a Leuite, when hee came nye to that place, came and looked on him and paſſed by. But a certaine Samaritane, as he iournied, came to him, and when hee ſaw him, he had compaſſion on him, and went to him, and bound vp his wounds, & poured in oyle and wine, and ſet him on his own beaſt, and brought him to a common Inne, and made prouiſion for him. And on the morrow when he departed, he tooke two pence, and gaue them to the hoaſt, and ſaide vnto him: Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I wil recom-

Luke. 10. 15.

Luke. 10.

pence thee.

Epaph. There was ſmall charitie (both) in the Prieſt and in the Leuite.

Phil. You ſay trueth.

Epaph. But who was that *Samaritane*? For he was very gentle and louing.

Christ is the Samaritan.

Phile. Chriſt Ieſus the Lord, which is the ſelf gentlenes & loue, which alſo refuſeth no labor, no pain, no coſt in ſeeking our ſaluation. He it is alone (which as the Prophet ſaieth) hath taken on him our infirmities, & borne

Eſay. 53. our paines. He himſelf (as *Pet.* ſaith) bare our ſins in his body on the Tree, that wee being deliuered frō ſin, ſhuld liue vnto righteou-

1. Pet. 2. nes. By whoſe ſtripes ye ar healed: for ye were as ſheepe going aſtray: but are now turned vnto the ſheepheard, & biſhop of our ſoules.

Euſeb. You ſpake of the loſt ſheepe alſo.

Phil. Truth. Bleſſed *Luke* telleth the Parable

Luke. 1. on this maner. What man of you hauing an C. ſheepe, if he looſe one of them, doth not leaue ninty & nine in the Wildernes, & go after that which is loſt, vntil he finde it? And when he hath founde it, hee layeth it on his ſhoulders with ioy: & as ſoone as he cōmeth home, hee calleth together his louers and neighbours, ſaying vnto them: reioyce with me, for I haue found my ſheep that was loſt. Hereof our Sauiour Chriſt concludeth: I ſay vnto you, that likewiſe ioye ſhall be in Heauen; ouer one ſinner that repenteth

more then ouer nintie & nine iuſt perſons which neede no repentance. This Parable, with the other, of the Woman that loſte a Groate, ſetteth forth maruelouſly the louing kindnes of Chriſt, toward penitent ſinners. For of that, he alſo concludeth, and ſaieth. Likewiſe, I ſay vnto you, ſhall there be ioye in the preſence of the Angels of GOD, ouer one ſinner that repenteth.

Epaph. Great comfort is there for penitent ſinners, and weake conſciences, in theſe Hiſtories and Parables, which you neighbour *Philemon* haue full gently declared vnto mee.

Phil. I am glad brother *Epaphroditus*, to heare you ſo ſay. And be ye wel aſſured, they are no leſſe true then comfortable. Perſwade your ſelfe, that Chriſt is a moſt louing and faithfull Phiſition, to ſo many as feele themſelues diſeaſed; yea, hee ſo much tendreth our health, that hee calleth vs vnto him, and promiſeth that he will eaſe vs of our griefe (if we will come vnto him) & heale all our diſeaſes. They that ar ſtrong, neede no Phyſition, but they that are ſick: & Chriſt came not to call the righteous, but ſinners to repentance. If ye therefore feele your ſelf ſick, and grieued with the burden of ſinne, come vnto the Phyſition Chriſt, ſhew him your wounds, & he wil vndoubtedly heale them, as yee heard afore of the wounded man.

Mat. 9.
Mat. 2.
Mat. 9.
Luke. 10.

Diſpaire not though your ſinnes be neuer ſo great and innumerable. For the ſonne of man came to ſeeke, & to ſaue that was loſt. Iud. 19. Iohn. 1. Chriſt is that lamb of God, which taketh away the ſinnes of the worlde. This is a true ſaying, and worthie of all men to be receiued: that chriſt Ieſus came into the world to ſaue ſinners. Whoſoeuer beleeueth in him, Rom. 10. ſhall not be aſhamed. Becauſe hee hath put his truſt in me (ſaith God by the Pſalmographer) I will deliuer him: yea, I will defend him: becauſe he hath knowen my name.

Epaph. Then I truſt, whether the Lord my God puniſheth me for the triall of my faith, or for my ſinnes, that by this meanes he may call me to repentance, it is no token of his wrath & heauy diſpleaſure toward me?

Phile. No, be ye well aſſured. For whome the Lord loueth, him he chaſteneth, and ye delighteth in him, as a Father in his owne ſonne. What ſonne is he whome the Father chaſteneth not? If ye be not vnder correction (ſayth S. *Paull*) whereof all are partakers, Pſal. 94. Heb. 12. then are ye baſtards and not ſonnes. And God himſelfe ſaith. As many as I loue I rebuke and chaſten. So that this your ſickneſſe is the louing viſitatiō of God, ſent vnto you not for your deſtructiō but for your ſaluatiō.

Epaph. I may then bee bolde to call vpon the Lord my God, in this my ſickneſſe.

Phile. Why not? God hath commanded you

you so to doe, and hath also promised to heare you.

Epaph. Where is that commandement and promise of God?

Phile. It is written in a certaine Psalme, by that prince-like Prophet *Dauid*.

Epaph. Let me heare it.

Phile. Call on me (saith God) in the time of thy trouble, and I will deliuer thee, and thou shalt honour me. Heere GOD doth not onely command vs to call on him in the time of our trouble: but also hee promiseth graciously to heare vs, and to graunt vs our request. And for this his benefite, he requireth nothing of vs, but thanksgiuing.

Christ. Full gracious is the Lorde, and a stronge holde in the time of trouble: hee knoweth them that put their trust in him. The Lord is nye vnto them that ar of a contrite hart, and wil saue such as be of an humble spirit. The Lorde healeth those that are broken in hart, & giueth medicine to heale their sickenesse. The Lorde remembred vs (saith the Psalmographer) when wee were in trouble: for his mercie endureth for euer. Into whome shall I haue respect, or whom shall I fauour, saith GOD by the Prophete? Verily, euen he that is miserable, poore, low brought, troubled in spirit, and standeth in feare of my wordes.

Phile. Trueth it is, that the Lorde is good,

Psal. 34. Psal. 147. Psal. 136. Esay. 66

Zach.1. and grations vnto them that put their tr
in him, & to the ſoule that ſeeketh after h
Therefore, brother *Epaphroditus*, feare no
this your ſicknes, diligently and with
ceaſing to flie to God with heartie & fa
full Prayers, nothing doubting but that h
wil fauorably heare you, & grant you wh
ſoeuer yee aske, according to his will, a
Iohn ſaith. This is the truſt that wee ha
1.Ioh.5. him: that if we aske any thing accordin
his will, he heareth vs: And if we know
he heareth vs, whatſoeuer we ask, we k
that we haue the petitions that we deſi
him. For the Lord is nye vnto all tha
Pſal.145. on him, yea, that call on him in trueth.
this maner, did all good men and wo
behaue themſelues, whenſoeuer they w
aſſayled, with any kinde of trouble o
uerſitie. King *Ezechias*, when hee was
4.Reg.20. uouſly ſick, and had receiued a comma
ment from God, that he ſhould ſet his h
in an order, for he ſhould dye and not
Turned his face to the Wall, and pr
vnto the Lord, & the Lord heard him,
him whole, & ſaued him aliue xv. yeare
ter. The 3. Children, *Sydrach*, *Myſach*, &
Dan.3. *nego*, when they were caſt into the fire
nace, becauſe they would not worſhi
Golden Image, at the commande
King *Nabuchadonoſor*, prayed vn
Lorde, and hee both graciouſly heard

& deliuered thē. *Daniel* being in the Den of Lyons, prayed vnto God, & was preserued. Dan.7.
Susanna, forsaken of al men, & at the poynt to be stoned vnto death, thorow the vniust & false accusations of two wicked Iudges: prayed vnto the Lord her God, & she was both heard, & safely deliuered. Our Sauiour Christ, in the time of his trouble & Pasion, Dan.13. Luke.23.
prayed so feruently vnto his Heauenly Father, that his sweat was like drops of bloud trinckling down to the ground. Blessed *Stephen*, when the stones came battering about his bodie, prayed earnestly. When *Peter* was Act.7 Act.12.
in prison, there was prayers made of the Congregation for him. Many other such like examples haue we in the holy Bible, which declare vnto vs, that al good men & women in their aduersitie, haue alway fled to God by feruent praiers for remedy, neither haue they bene deceiued of their purpose. For God is faithfull, which wil not suffer vs to 1.Cor.10
be tempted aboue our strength, but shall in the midst of the temptations, make a waye that we may be able to beare it: for the Lord himselfe saith. For asmuch as he hath put his trust in me, I wil deliuer him, I will be good Psal.91.
to him, because he hath knowen my name. He hath cryed vnto me, and I will gratiouslie heare him. I am with him in trouble, I will deliuer him, and bring him vnto honor. With long life wil I satisfie him, & shew him

my

Pſal.120. my ſaluation. When I was in trouble (ſaid *Dauid*) I called vpon the Lorde, & hee heard

Pſal.18. mee, Againe hee ſaith: I will call vpon the Lord, which is worthy to be praiſed, ſo ſhall I be ſafe from mine enemies. The ſorrowes of death compaſſed me, and the ouerflowings of vngodlines made me affraide. The paines of hell came about me. The ſnares of death ouertooke mee. But in my trouble I called vpon the Lorde, and made my complaint vnto my God: and hee full gratiouſly heard my voyce from his holy Temple, and my cõplaint came before him, ſo that it entred euen into his eares. And as *Dauid* in all his troubles cried vnto the Lord, & was holpen: ſo did all his faithfull anceſtors, as their his words do declare, & they alſo were hard.

Pſal.22. Our fathers hoped in thee, & thou didſt deliuer them. They called vpon thee, and were helped, they did put their truſt in thee, and were not confounded. And vnto this day haue all the faithfull in their aduerſity cryed vnto the Lord, and haue receaued help. For there is one Lorde of all, rich ynough for all

Rom.10. that call on him: ſo that whoſoeuer calleth

Ioel.2. one the name of the Lorde, ſhall be ſafe. For

Eſay.28. none ſhall bee confounded that putteth his

Pſal.34. truſt in him. The poore man cryed (ſaid *Dauid*) and the Lorde heard him, and ſaued him from all his troubles. For the Angell of the Lord pitcheth his Tent rounde about them

that

that feare him, and deliuereth them. O taſte therefore and ſee how gentle, gracious, and louing the Lorde is: bleſſed is the man that truſteth in him.

Euſeb. Brother *Epaphroditus*: all theſe ſentences and hiſtories, which our Neighbour *Philemon* hath here recited vnto you out of the holy Scriptures, ought to incourage you to pray vnto the Lord God in this your ſickneſſe, with a ſtrong and vnſhaken faith, and to bee fully perſwaded, that God will both graciouſly heare you, and alſo work that in you which ſhall turne moſt to his glorie, and vnto the ſaluation of your ſoule. For behold, the Lords hand is not ſo ſhortned, that it cannot helpe, neither is his eare ſo ſtopped, that it may not heare. Our God is ſuch a God as ſaueth. With the Lord our God there is health, and he layeth his bleſsing vpon his people. Whom did God euer deſpiſe, that called faithfully vpon him? For God is gratious and mercifull, he forgiueth ſinnes in the time of trouble, and is a defender for all them that ſeeke after him. Pſal. 68.

Theoph. The Wiſe-man ſaieth, Sonne, in thy ſickneſſe, deſpiſe not thy ſelfe, but praye to the Lord, and he ſhall heare thee: Here is a commandement giuen to pray vnto God in the time of our ſicknes, & alſo a promiſe added, that he wil heare, heale & helpe vs, as he ſaith by the Pſalmographer. Call on mee Eccleſ. 38. Pſal. 50.

in

in the day of thy trouble, and I will deliuer thee, and thou shalt honor me.

Christ. S. *Iames* saith. If any man be diseased among you, let him call for the Elders of Iam. 5. the congregation, & let them pray ouer him & anoint him with the Oyle, in the name of the Lord. And the prayer of faith shal saue the sick, & the lord shal raise him vp: & if he haue committed sins, they shall be forgiuen him.

Phil. That God being faithfully called vpon, will helpe in the time of sickneſſe: we haue many examples in the holy Scripture which may worthely comfort vs, & stirre vp our faith toward god, looking for help at his most mercifull hand. But for this present, let this on example of king *Ezechias* suffice, who being appointed to dye, after he had called 4. Reg. 20. on the name of the Lord, the Lord our God graciously heard his requeſt, restored him to his health, and gaue him xv. years mo to liue in this world, after that his sicknes. Notwithstāding brother *Epaphroditus*, albeit we doubt not but that you praying vnto God in this your sicknes, God will mercifully heare you and work that in you which shalbe most vnto his glory and to the health of your soule: yet, for as much as you knowe not what is most expediēt for you, be content in al your prayers to submit your will to the good will of God, which without all doubt, tendereth the health of your soule, more thē any mor-

tal

tal friend tendreth the health of your body. In all temporal and worldly things that you craue of God in your prayers, prefer the will of God before your owne will, & be content to receaue at the hand of God, as shalbe his godly pleasure to appoint: for whether wee liue or dye, wee are the Lords. An example hereof haue you of our Sauior Christ, which a little before his passion being greatly dismaide with the terrours and feare of death, prayed vnto his heauenly father that those bitter paines and torments which were at hand for him to suffer (might bee remooued from him) so that hee might not suffer them, but bee free from them. Notwithstanding, knowing that the will of his heauenly father is euer best & most perfect, & that al wils of men ought to giue place vnto his godly wil, he wished rather the will of God to be done then the will of him, being man, and so submitted himselfe to Gods holy will, beeing contented to suffer in his body, whatsoeuer should bee his Godly pleasure to appointe. The words of Christs prayer in this behalfe, are these. Oh my father, if it be possible, let this cup depart from mee: notwithstanding, not as I will, but as thou wilt. Againe, ô my father, if this cup cannot goe from mee, but that I must drinke it, thy will be done. That wee ought in all our prayers for temporall thinges, to submitte our will to the good

Rom. 14.

Math. 26. Mar. 14. Luke. 22.

wil

will and pleasure of God, and no more to desire of him, then may stand with his blessed will. Christ our Lord and sauiour teacheth vs in that common prayer which we call the Lords praier, where we pray on this maner. Thy will be done in earth, as it is in heuen. This maner of praying practised the leper which came vnto Christ to be healed of his Leprosie. Lord (saith he) if thou wilt, thou art able to make me whole. Here this faithfull leaper confessed Christ through the almightie power of his godhead, to be able for to clense him, and to make him whole, notwithstanding hee submitted his will to the will of Christ, that if the Lord Christ thought it not meete to make him whole, but that it was better for his saluatiō to continue a Leper still, hee refused not to suffer that plague of Leprosie vpon his body euen vnto the very death. Thus affected, neighbour *Epaphroditus*, must we all be whensoeuer we aske any temporall or worldly thing of God. And this trade follow you in this your sickneſſe when you pray vnto God: desire God to remoue this your disease from you, & to blesse you againe with the benefite of health that you may liue long, and see good dayes on earth: yet in these your prayers be content, submitte your will to his Godly will: Yea, though death should follow, knowing that if death do insue of this your sicknes, it shall be

Math. 6, Math. 8.

be no losse, but aduantage vnto you, as S. *Paull* saith. Christ is to me life, and death is to me aduantage. On this maner did Christ our Elder brother submit his will vnto the wil of his heauenly father, as you afore hard: and so humbled himselfe, that he became obedient vnto death, euen vnto the death of the crosse: Note now what followeth. Wherefore God hath exalted him also on hie, & giuen him a name which is aboue all names, that in the name of Iesus, euery knee should bow, both of things in heauen, and things in earth, and that all tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the father: Hee that humbleth himselfe, shall be set hye. For the Lord is a friend to them that bee humble, and submit their wills to his godly will and pleasure.

death is to me aduantage. Phil. 1.

Phil. 2.

Luke. 18. 1. Pet. 5.

Epaph. O Lorde, thy will be done & not mine. I confesse (O heauenly father) that my manifold wickednes, and innumerable sins, haue not onely deserued this sicknes, which is thy most gentle, fatherly and louing correction, but also very hell, and the bitter paines thereof: if thou shouldest handle mee according to my deserts. I haue sinned, I haue sinned (O Lorde) against thy holie lawes, and I haue broken thy blessed commandements, most grieuously offending thy glorious maiesty. Whatsoeuer I suffer, I worthyly suffer. Ah, wretche that I am. My

A prayer.

sinne

My ſin, I confeſſe, & with an humble hart & broke Spirit, I flie vnto the throne of thy honourable mercy, moſt humbly beſeeching thee, for Ieſus Chriſts ſake, to forgiue me my ſinnes, which I haue committed againſt thy diuine maieſtie, from the houre of my birth, vnto this preſent time, and to receiue me into the holy felowſhip of thoſe thy bleſſed & choſen people, whome before the beginning of the worlde, thou didſt appoynt heires of thy heauenly kingdome, in Chriſt Ieſu our Lord, that they might for euer and euer, reigne with thee in glory. O Lord, giue me grace to beare this croſſe, both patiently & thankfully. Suffer me not to murmure, grudge, or ſpurne againſt thy holy will, but with a patient & thankful heart, to waite on thy bleſſed pleaſure, being alwaies cōtent to beare whatſoeuer burden thou layeſt on my ſhoulders, with this perſwaſion and aſſured Faith, that whatſoeuer I ſuffer, is vnto the glory of thy name, & vnto the health of my ſoule. Oh Lorde, thy will be done, and not mine. Amen, Amen. Neighbours, I am very ſicke, and my paine encreaſeth dayly, from day to day, more and more.

Philt. The Lords wil be done in you Neighbour *Epaph.* Feare not; no, although preſent death were at hand. For, whether ye liue or dye, ye are the Lords, God hath ſealed you vp in Chriſts bloud, vnto euerlaſting life.

Rom. 14.
Luk. 10.
Ephe. 1.

You

name(doubt ye not)is written in the booke of life. Ye are of the number of thoſe, whom God(before the foundations of the World were laid)hath choſē in Chriſt to be his ſons & heires: ye are the dearly beloued ſons of God, yee are inheritours of Gods glorious kingdom. God, for your earneſt faiths ſake, in the bloud of Chriſt, hath forgiuen you all your ſins that euer ye cōmitted againſt him frō the day of your birth, to this houre: Hee hath caſt away your iniquities behinde his back, ſo that he will neuer remember them anymore, ye ar counted among thē, whoſe vnrighteouſnes ar forgiuen, & whoſe ſins ar couered, & vnto whom the Lord imputeth no ſin, God loueth you, God careth for you. God is on your ſide, who thē can endomage or hurt you? Who can laye any thing vnto your charge (It is God that iuſtifieth you, who then can condemne you? ye neede not fear either Sathan, or ſin, or any other thing that ſhould trouble your conſcience. For there is no damnation, to them that are in Chriſt Ieſu, which walk not after the fleſh. but after the Spirit. For the law of the ſpirit of life, thorow Ieſus Chriſt, hath made you free from the law of ſin & death. For what the law could not doe, in aſmuch as it was weak, becauſe of the fleſh, that performed god, & ſent his Son in the ſimilitude of ſinful fleſh, & by ſin dāned ſin in the fleſh, that the righ-

Eſay. 6.

Pſal. 32.

Rom. 8.

righteousnesse of the law, might be fulfilled in vs, which walke not after the flesh, but after the spirite.

Epaph. I thanke you neighbour *Philemon* for your Ghostly and comfortable instructions: For I am well comforted with these your wordes: and I faithfully beleeue, that God the Father, for his promise sake, made vnto all faithfull and penitent sinners, in Christs blood, hath so freely and wholy forgiuen me all my sinnes, that he will neuer remember them any more, nor laye them vnto my charge, but so loue me, and tender my saluation, as though I had neuer offended his fatherly goodnesse. And in this faith I submit my selfe, my body and soule, and all that I haue, vnto his godly will, to doe with me in all things, whatsoeuer his good pleasure shall be. For liue we, dye we, we are the Lords. And Lord, I most humbly beseech thee, call to remembrance thy tender mercies, and thy louing kindnesses, which haue beene euer of olde. Oh, remember not the sinnes and offences of my youth, but according vnto thy mercie, think thou vpon me (O Lord) for thy goodnes. Turne thee vnto me, and haue mercy vppon me, for I am desolate and in miserie. The sorrowes of my heart are inlarged. O bring thou me out of my troubles. Looke vpon mine aduersitie & miserie, & forgiue me al my sin. O keepe my

Rom. 14.

Psal. 25.

my soule and deliuer me, let me not be confounded, for I haue put my trust in thee. Octobr. 24 1608. 1. 8.

Phil. I much reioyce to see in you these works of faithful repentance. This humbling of your selfe before the maiesty of God, this lamenting of your sins, this faithful and harty calling on the Lords name for remission of sinnes in Christes bloud, for the tranquillitie, peace, quietnesse & rest of conscience, for the fauour and grace of God, for Gods will to bee done in you, is without doubte, a sure seale vnto your conscience, that God loueth, fauoureth, and tendereth you, yea, and that much more then any naturall Father maketh of his Sonne. Who so serueth God, (saith the wise man) after his pleasure, shall be accepted: & his prayer reacheth vnto the cloudes. The prayer of him that humbleth himselfe, goeth thorow the Cloudes, till shee come nye. Shee will not be comforted, nor goe her way, vntill the hiest God haue respecte vnto her. The Lorde is nye vnto them that are of a contrite hearte (saith the Psalmographer) and will saue such as bee of an humble spirite. The sinfull Publican (thus humbling himselfe) obtained the fauour of God, remission of sins, & went home more righteous then the proude Pharise. So likewise the *Centurion*, confessing his vnworthinesse for the receauing of Christe into his house, obtained health for his sicke seruant.

Eccles. 35. 17.

Psal. 34.

Luke 18. Math. 8.

Likewise the Leper, with diuerse other, h
bling themselues before Christ, obt
their harts desire. For God (saith *Dauid*)
respect vnto the prayer of the humble,
such as be destitute, and despiseth not
desire, but heareth their mournings, th
may deliuer them, and saue them.

Euseb. Now neighbour how doe yo
pray you be strong in God, & reioyce
sauing health.

Epaph. O neighbour *Eusebius*, my b
is weake, my heart is faint, my wits are
ble, my memory almost faileth me, no p
of mee is free from sicknes and paine.

A prayer. Lord, I beseech thee strengthen thou
Math. 26. indue mee with power from aboue, th
the spirite is ready: so likewise the
which is euer weake and vnready, ma
Luke. 18. obedient to thy good wil, and freely co
Psal. 79. to the working of thy blessed pleasure.
encrease my faith. Lorde helpe mine w
leefe. Lord remember not mine olde sin
but haue mercy vpon me, and that soon
I am come to greate miserie. Helpe m
God my Sauiour, for the glory of thy n
O deliuer me, and be mercifull vnto my
for thy name sake.

Euseb. God hath euer bin mercifull
you, & so will continue vnto the end, d
yee not.

Epaph. That is my onely comforte.

Lord, I most humbly pray thee, confirme that which thou hast begunne to worke in me, & keepe mee blamelesse against the comming of thy deare sonne. But where is my louing neighbour *Philemon*? I woulde bee glad to haue his councel in a certaine matter, where is hee? Aprayer. Psal. 68.

Phil. Neighbour, heare at hand. What is your pleasure?

Epaph. I perceaue right wel, that my sickenes doth not decrease but increase, so that I cannot long continue in that state wherein I am now. And I thinke verily, that the Lorde my God hath sent this sickenesse vnto mee as a messenger, to forwarne mee of my departure from this worlde, that when hee commeth, hee may not finde mee vnprepared or vnready. And I most hartely thanke him for it. Therefore neighbour *Philemon*, and neighbours all, I thinke it best, euen out of hande to dispose my temporall possessions, and to set an order in such worldly goods, as God hath lent mee: that after my departure, there be no discention nor strife for them, among such as I most wishe to bee linked together with perpetuall amity, & continuall friendship. It shall also I trust, be a great quietnesse vnto my minde.

Phil. If you haue not all readie (brother *Epaphroditus*) disposed, & set an order in your temporall things, I wishe it to be done with

all expedition. For such things ought to be considered, when wee bee most perfecte in health, for as much as our life is vncertaine,

Math. 24. and wee knowe not how soone death cometh.

Epaph. I thought not that the time of my

Mar. 13. life had bin so short, and therfore I deferred the matter. But I see nowe, that no man certaine of his life vntill to morrow: therfore ought wee all to watch and to prouide, that wee bee not founde vnready when the

Apoc. 16. Lord commeth.

Theoph. When that Godly kinge *Ezechias* was sicke, God sent the Prophet *Esay* vnto him, and willed him to say vnto him this wise: Thus saith the Lord God. Set thy house in an order, for thou shalt dye & not liue. Heere learnewe the good will of God (which is) that they whome the Lorde hath indued with the goods of the world, should before their departure, set a Godly order & quiet stay in their temporall possessions.

4. Reg. 2.

Epaph. You say trueth neighbour *Theophilus*, & therfore I pray you bring hyther pen, Ink, and Paper, with all expedition, and that my will be written. For I thanke the Lorde my God, I am as wel contented to leaue the goods of the world, as euer I was to enioy them. And in this behalf I haue to thanke the lord my God, that since I came to the vse of reason, & had any worldly possessions at

I haue alwayes made them to ſerue me, & I neuer ſerued them, but at al times could be contented to departe from them whenſoeuer the glory of God, and the commodity of my neighbour did require.

Chriſt. Then did you vſe your goods aright. And you were not rich in the worlde, but in the Lord, & of the number of thoſe of whome it is written. Bleſſed are the poore in ſpirit, for vnto thē belongeth the kingdome of heauen. The Pſalmiſt ſaith. If riches doe abound, ſet not thy hart vpon them. And the holy Apoſtle commandeth, that they which vſe the world, ſhould be as though they vſed it not. For the faſhion of this world goeth away. S. *Iohn* alſo ſaith. See that yee loue not the world, neither the thinges that are in the world. For all that is in the world, as the luſt of the fleſh, and the luſtes of the eyes, & the pride of life, is not of the father, but of the world. And the world paſſeth away, and the luſt thereof: but hee that fulfilleth the will of God, abideth for euer.

Math. 5.

Pſal. 62.

1. Cor. 7.

1. John. 2.

Epaph. God graunt all men to followe this doctrine. O Lord how ſick am I! where is the Pen, Inke, and Paper?

Euſeb. Heere Sir.

Epaph. Write Neighbour *Philemon*, I pray you?

Phil. What is your pleaſure that I ſhould write?

Epaph. On this maner,

The sicke-mans wil. I *Epaphroditus*, the vnprofitable seruant of God, weake in body, & notwithstanding strong in minde: doe willingly, and with free hearte, render and giue againe into the hands of the Lord my God, my spirit, which hee of his fatherly goodnes gaue vnto me when he fashioned this my body in my mothers wombe, by this meanes, making me a liuing Creature, nothing doubting, but that this my Lorde God, for his mercies sake set forth in the precious bloud of his dearely beloued son Christ Iesu, our alone sauiour and redeemer, wil receaue my soule into his glory, and place it in the company of the heauenly Angels & blessed Saints. And as concerning my body, euen with a good will & free hart, I giue it ouer, commending it to the earth wherof it came, nothing doubting but that according to the article of our faith at the day of the general resurrection, when wee shall all appeare before the iudgment seate of Christ, I shal receaue it again by the mighty power of God, wherewith he is able to subdue all things to himselfe, and Phil. 3. corruptible, mortal, weake & vile body, which is now, but an vncoruptible, immortal, strong, perfect, & in al points like vnto the glorious body of my Lord & Sauior Christ Iesu. Haue ye written this, neighbour *Philemon*?

Philem. Yea, forsooth Sir, But what is your

minde now concerning your worldly poſ-
ſeſſions?

Epaph. Firſt, as touching my Wife, with whom I coupled my ſelfe in the feare of God and refuſing all other women, I linked my ſelfe vnto her, liuing with her in the bleſſed ſtate of honourable wedlock, by whome alſo thorow the bleſſing of God, I haue had certaine Children, whereof parte are gone beefore me vnto the Lord, and part yet remaine aliue, albeit, I doubt not, but that God after my departure, according to his promiſe, will be vnto her an husband, yea, a father, a Patrone and defendar, and wil not ſuffer her to lacke, if ſhe goe forth to liue in his feare, to ſerue him, and diligently to call one his holie name: yet, for as much as God hath bleſſed me with worldly ſubſtance, and ſhee is mine own fleſh, and whoſoeuer prouideth not for his, hath denied the faith & is worſe then an Infidel, I bequeth & giue vnto her for terme of her life, this houſe wherein I nowe dwell with the appurtenances, & al the houſholde ſtuffe contained therein. And after her departure, I wil, that my elder Sonne (whome now I only haue aliue of all my ſonnes) haue the houſe. Let this ſuffice for my wiues portion (whome I doubt not) God will take into his protection, and ſo prouide for her in the time of her ſhort Pilgrimage, that ſhee ſhall want no good thinge. Onely I craue this at

Wife.

1. Tim.

her hand, that shee be diligent in trayning vp my Children in the feare and doctrine of the Lord: so shall God be vnto her an husband, & to her Children a father. Moreouer, as concerning my children, albeit I am fully perswaded that God, according to his promise, will be a father vnto them, and if they liue in his feare, he will not see them lacke: yet both the law of God, & of nature requireth, that I should also haue some care for them. Therefore, vnto my Sonne, I bequeath the house & the Land, which I haue giuen my Wife for tearme of her life, free to be his owne after his Mothers departure. And if God so appoynting, her chance to departe before his Mother, I will, that the House and the Land, goe to the vse of my two daughters. Haue you written these things?

Sonne

Daughters

Phil. Yea Sir. But what nowe for your daughters.

Epeph. If they bee godly brought vp, I doubt not, but if they liue, God will abundantly prouide for them. Notwithstanding I giue vnto each of them, ii. C. pounds of good and lawfull money to be paide in the day of their mariage. And if my Sonne fortune to dye, I giue vnto them also my house and my land.

Euseb. Sir, we be all mortall, both old and yong, and God knowyeth how soone we shall

shall departe hence. For as the common proverb is:

As soone to the Market for to be solde:
Commeth the young sheepe as the olde.

What if all your Children, dye before they come to marriage?

Epaph. My will is, that in such case, all that I haue giuen them, shall goe to the vse of the poore. I will that they be mine heirs. I pray you neighbour *Philemon* write so.

Phil. I haue done so.

Epaph. I thinke it conuenient to giue my seruants some-what, that it be not said, they haue serued an vnthankfull maister. Seruants.

Christ. Sir, that is very meete. For the Wise man saith: Where as thy seruant worketh truely, entreate him not euill, nor the hireling that is faithfull vnto thee. Loue a discreete seruant as thine owne soule, defraud him not of his libertie, neither leaue him a poore man.

Epaph. I giue to euery one of my seruants vi. pound, xiii. s. iiii. p. to be payed in the day of my buriall. Write it?

Phile. It is done.

Epha. God blesse them: and increase them, for they haue serued me both honestly & faithfully. The Lord our God deale with them, as they haue dealt with me.

Theoph. They haue done but their duty.

Phil. But neighbour *Epaphrod.* whereof shall these

these summes of money be raised?

Epaph. God hath blessed me abundantly. Ye shall haue it in my Counting-house with a more summe.

Debts

Christ. But now Sir, concerning your debts what order wil you appoynt for them?

Epaph. The Lord my God be thanked I owe no man any thing but loue and good wil. My chiefe studie hath euer bin to keep my selfe out of debt. And if at any time I ought any thing, to labour vnto the vttermost of my power, to dispatch my selfe of that debt withall expedition. I neuer coueted other mens goods mine own. That I honestly got with mine own labour, I did alwayes count mine own, my debts being once payed. I owe nothing, many ow me, but for as much as they be poore men, & cannot pay that they owe me, except it should be with their great hinderance, yea, I thinke with their vtter vndoing: I freely forgiue all my debters, whatsoeuer they owe me, vnto the vtter-most Farthing, euen as I would, God the Father should forgiue me all my debts for Christs sake. Write this, that I haue forgiuē al my debts, so that none hereafter shall demand any debt of any man in my behalfe.

Phile. I haue done your appoyntment.

Eusch. Neighbour *Epaphroditus*, seeing that God hath richly blessed you with the goods of this Worlde, it were expedient

to remember the poore Schollers of the Vniuersities of Oxford & Cambridge. For if they be not maintained, all learning & vertue will decay, & a very barbaritie shal braste in among vs, and at the laste, bring this our Realme into destruction. And verely, the loue of many now a dayes, toward learning is very cold, in so much, that we see dayly many good wittes compelled for lack of exhibition, to forsake the Vniuersitie, & to become Seruing-men, which kind of life is most abhominable and vnworthy a good nature. Schollers of Oxford and Cambridge.

Epaph. I haue not in times past, bene altogether vn-mindfull of the Vniuersities, What benefites the Studients haue heretofore receiued at my hands, I wil not here rehearse. God, and they knowe it. And the knowledge thereof, I would wish rather to be learned of me, then to be heard of mee. Surely, I thinke him no good Christian, nor friend vnto his Countrey (which, if hee be able) refuseth to helpe forward the studies of good wittes, I pray you neighbour *Philemon*, set in two hundreth pounds of money, one hundreth to be giuen vnto the Vniuersitie of Cambridge, the other, vnto Oxford.

Phile. This is a godlie and charitable deede.

Epaph. Haue ye done?

Phile. Yea-for-sooth.

Epaph. Let me see, what now remayneth?

Christ.

Christ. Sir, will it pleaſe you to remember the poore?

Epaph. I neuer forgot them ſince the L... my God gaue mee any portion of worl... goods. I alwaies conſidered to what vſe t... were giuen me: verely, that I ſhould diſ... bute parte of them to the neceſsitie of ... poore Saintes. And I thanke the Lorde ... God, ſo haue I done, yea, and that wit... good-will and free heart. For God lou... cheerefull giuer. I haue not bin of the mi... that ſome are, which, ſo long as they ... greedely gather together, and beſtow ... thing at all vpon the poore. But when t... ſee nothing but preſent death, then laſh ... out, and liberally giue vnto the poore, ... cauſe they can keepe it no longer. I truſt ... haue layd vp for my ſelfe already, treaſ... in heauen, where neither Ruſt nor Mo... doth corrupt, and where theeues doe ... breake through nor ſteale. For I haue ... thought it better to ſend my workes be... me, while I liue in this world, then to h... them ſent after me (I know not by who... when I am gone. Theſe Purgatory-rak... ſhall neither rake nor ſcrape for mee w... their Maſſes and Diriges, when I am dep... ted. For I truſt no ſuch workes: Neither ... I, any thing regard the prayers of ſuch ... haue the bellie for their GOD. But as to... ching the poore, I giue vnto them ... pou...

Poore people.

2. Cor. 9

Math 6.

Purgatorie rakers.

Phil. 3.

pounds, which I haue bestowed, not vpon idle Lubbers and sturdy Queanes, but vpon the halte, the lame, the blinde, the sick, and such other as bee comfortlesse. And in this number also of the poore, I comprehende prisoners, poore maydes, yong-men, which haue not where-with to set-vp their occupation, & my needy neighbours. These iiii. C. pounds are in foure seuerall bagges, lying in my Counting-house by them selues, with this writing vpon euery one of them; *Mome for the poore.* This Monie, I will haue distributed with all haste, if it be possible, euen before I departe. Haue you written in this Money for the poore?

Phile. I haue done.

Epaph. The Hye-waies may not be forgotten, which in manie places are very foule & ieopardous. Vnto the repairing of them, I giue xl. pound. Write it. For I think this also to be a deede of charitie, and a commendable worke before GOD, to repayre Hye-waies, that the people may safely, and without danger, trauell by the way. Hyeowaies

Christ. This act is very godly, without all doubt.

Epaph. Neighbour *Philemon*, I pray you put in that fourty pound for the Hye-waies.

Phil. It is done already.

Epha. That which I should chiefely haue remembred, I had almost forgotten.

Eusch.

Sermons.

Euseb. What is that?

Epaph. Sermons.

Phile. What is your minde in that
halfe,

Epaph. This. At the time of my bu
when the people be gathered togeth
wold gladly haue some learned man to
a Sermon, wherein the people may b
monished of their mortalitie, and be t
how they ought to dispose themselues
life, that when the time commeth, they
yeeld vp a good soule, into the hands o
liuing God. For his paines, I appoyn
shillings to be giuen him. Also, I giue fo
preaching of lxxx. Sermons at other t
when it shall be thought most conuen
xx. poundes. And as I wish these Serm
to be preached, by godly & discreit le
men: so I wish them to be Preached in
places, as the people haue most need of
trine and teaching. For the Lord know
the people perish, for want of Godly kn
ledge. The greatest parte of our bene
Esa.56. men (God help vs) are blinde guides,
dum dogs, not once able to bark. The p
ple are desirous to know God, & among
great multitude of so many beneficed m
none almost, either is able, or else ende
Mat.6. reth himself to bring them vnto Christ.
in these our daies found true, that is wr
in the Gospel. The harueſt truely is ple

ous, but the labourers are few. It behoueth therefore, euery Christian heart to pray the Lord of the Harueſt, that he wil ſend labourers (not Loyterers) in the harueſt, and to procure ſo much as lyeth in his power, that the word of God may be vniuerſally preached, that the people may repent, turne vnto the Lord our God, and ſerue him in holineſſe and righteouſneſſe, all the dayes of their life: which can not be brought to paſſe, where the word of GOD is not preached. How ſhall they beleeue on him, of whome they haue not heard? How ſhall they heare without a Preacher? To declare therefore my good-will toward the word of God, & the ſaluation of Chriſtians, I giue twentie pounds for the Preaching of lxxx. Sermons. I pray you note it in my will. Luk. 1. Rom. 10.

Phil. It ſhall be done.

Epaph. To beare all theſe charges, ye ſhall haue the Money in my Counting-houſe.

Chriſt. Sir, concerning the coſts at your buriall, what order will it pleaſe you to take in this behalfe? Miniſters.

Epaph. Let the Miniſters, with the other officers of the Church, haue their duetie according vnto the cuſtome.

Euſeb. How many mourning Gownes, Sir, will ye giue? Monning Gownes.

Epaph. Of what Mourning Gownes ſpeake ye?

The

Euseb. The maner is (as you knowe) when a man of honest reputation dep... and is brought to be buried, there shal... low him certaine in fine blacke gowne... certaine poore men and women in c... cloath.

Epaph. Vnequally handled, that th... shoulde haue the worste, and the rich... wealthy the beste. And call yee these m... ners?

Euseb. So are they called.

Epaph. For whome should they mo...

Euseb. For you.

Epaph. Why for me? Because good t... haue chanced vnto mee? Because I ha... sed ouer the dangerous Sea, and am... vnto the hauen of quietnes? Or becaus... deliuered from all euill, and sit in a b... and ioyfull state? I thinke that at the b... of the faithfull there should rather be i... gladnes, then mourning and sadnes, r... pleasant songs of thanksgiuing, then la... table and dolefull Dirges. Let the In... mourne for their dead: the Christians o... to reioyce when any of the faithfull be... led from this vaile of miserie vnto the g... ous kingdome of God.

1. Thes. 4. *Phil.* Indeede that most worthy Ap... S. *Paul*, would not haue vs mourne for th... that are fallen a sleepe, as the heathen d... which know not God. And S. *Iohn* saith m...

Reuelation: I heard a voyce from Heauen, saying vnto me: write. Blessed are the dead, which dye in the Lord. For from hence forth the Spirite saith, that they are at rest from their labours, paines, and traueles, &c. The Psalmographer also sayeth: O full precious in the sight of the Lord, is the death of his Saintes. Hereto, belongeth the saying of the Wise-man. The soules of the righteous are in the hand of God, and the paine of death shall not touch them. In the sight of the vnwise, they appeare to dye, but they are in peace. Againe, in another place. The righteous shall liue for euermore: their reward is also with the Lord, and their remembrance with the highest. Therefore, shall they receiue a glorious kingdome, and a beautifull crown of the Lords hand. For with his right hand shall he couer them, and with his own holy arme shall he defend them. Apoc. 14 Sapi. 5

Christ. Blessed *Luke* declareth in his Gospell: that as soone as *Lazarus* was dead (which in his life time was diuerlly afflicted, and miserably punished with many sores & diseases) he was receiued, into the bosome of *Abraham*, where hee enioyed, all pleasure, felicitie, and comforte. Such as dye in the Lorde, are not to be mourned for, but God is rather to be thanked for their Christian departure. For they are nowe in rest. They are with him, in whome alone, all Luk. 16

Esay. 25. Apoc. 7. glory, ioy, comfort, and felicitie is. God hath wyped away al teares from their eies: so that they are past all sorrow, all mourning, all paine. Why then should other mourne for the that ar in so ioyfull a state? The eie hath not seen, nor the eare hath not hard, neither hath it entred into ỹ hart of man, what ioy 1. Cor. 2. God hath prepared for them that loue him.

Serm. de mortalitate. *Theoph. S. Cyprian* in his Sermon of mortalitie, hath these words: Howe much it profiteth to go out of the world, Christ himself the Author of out saluation sheweth: Who when the Disciples were sad, because he said that he should depart from them, spake vnto them, saying. If ye had loued me, ye Iohn. 14. would haue reioyced, because I go vnto the Father: teaching and shewing by these his words, that when our friends, whome we dearely loue, depart out of the World, we ought rather to reioyce, then to bee sad. Whereof, the blessed Apostle *Paule* being Phil. 1. mindful, saith in his Epistle. Christ is to me life, and death is to me aduantage. He thinketh it great aduantage to be ridde out of the snares of this life, when hee shall be no more subiect to any offence, or sinne of the flesh, but be exempted from the afflictions that trouble vs, and deliuered from the venimed chawes of the diuill, by going vnto the ioye of the eternall saluation, that is the calling of Christ. Also, in the same

Christ is to me life & death to me aduantage

mon, he saith. I my selfe, being the most simple of all other, haue through the goodnesse of God, diuerse times, as well by reuelation, as otherwise, receiued instruction, manifestly to affirme and Preach, that our brethren, which be deliuered from the worlde, by the calling of GOD, ought not to bee mourned for, seeing they bee not lost, but sent before to make the way for vs, that doe come after. Wee should not therefore couet them againe which be dead, nor mourne for them any otherwise, then wee vse to doe for such as haue taken their iourney into a strange land. And for them, we ought not to weare Blacke, since they in Heauen, bee cloathed in White. Herein, we should not giue occasion vnto the Gentiles, that they might iustlie reproue vs, when wee mourne for them, as dead and loste, whome wee doe affirme to be liuing with God, &c. And a little after he sayeth. The Apostle *Paule* doth reproue and blame such as do mourne at the departure of the persons that they loue. I would not brethren (quod he) that ye should be ignorrant, concerning them which bee fallen on sleep, that you sorrow not as other doe, which haue no hope. If we beleeue that Iesus dyed and rose againe, euen so then also them which sleepe by Iesus, will God bring againe with him. Hee declareth, that such as be sorrowfull at their friendes departure,

Apoc. 11.

1. Thes. 4.

haue no hope. Why ſhould wee that liue by hope, that beleeue in GOD, and truſte that Chriſt ſuffered for vs, and is riſen againe, that remaine in Chriſt, and be riſen by him, and in him, be ſo vnwilling to departe out of this worlde, or elſe, mourne and lament ſuch as be departed, as though they were loſt, ſince Chriſt, our Lord and
Joh. 11. our God doth admoniſh vs, ſaying, I am the reſurrection and the life: Hee that beleeueth in mee, yea, though he were dead, yet ſhall he liue: And whoſoeuer liueth, and beleeueth in mee, ſhall neuer dye. If we beleeue in Chriſt, and truſt his wordes and his promiſes, wee ſhall neuer dye, but ſhall come with glad ſuretie vnto Chriſte, with whom wee ſhall euer liue and raigne. And that in the meane ſeaſon we doe dye, we doe but thereby paſſe to immortalitie. For except we departe from hence, the life euerlaſting cannot come. Death is no departure, but a paſſage, to the intent, that this worldly iourney once ouer-runne, wee may come vnto eternitie. Who will not make haſte to a better eſtate? Who will not deſire to be changed and transformed into the likeneſſe of Chriſt, and to come out of hande to the dignitie of the heauenly grace? which thing
Phil. 3. *Paul* the Apoſtle doth declare: our cõuerſation (ſaith he) is in heauen, frõ whence we looke for a Sauior, euen the lord Ieſus Chriſt who

shal transforme our vile body, that he may mak it like vnto his glorious body: & Christ the Lord doth promise that wee shalbe such when that we shalbe with him, liue with him in his eternal seate, & reioyce with him, in his heauenly kingdom, he prayeth vnto the Father for vs, on this maner. Father, I will that they which thou hast giuen me, be with me where I am, that they may see my glory which thou hafte giuen mee: for thou didst loue me before the making of the Worlde. Therefore, we ought neither to mourne nor lament, for comming vnto the seat of Christ, to the glory of the heauenly kingdome, but ought rather, according to the promise of God, according to the faith of the veritie, to reioyce in our departure, and transformation. Hetherto haue I rehearsed the wordes of S. *Cyprian*, which doth manifestly declare, that they which die in the Lord, ar in a blessed state; and therefore, not to be mourned for, nor lamented. I feare, least I haue bene tedious vnto you, in rehearsing so much of S. *Cyprians* minde, concerning this matter.

Ioha. 17.

Apoc. 14.

Epaph. You haue rather (neighbour *Theoph.*) comforted mee, then molested me: yea, you haue right-wel confirmed my faith, & mightely incouraged mee to go to this battell, & willingly to giue ouer this my life, forasmuch as I am thorowly perswaded, that after my departure, from this vale of misery, I shall

 come

come vnto a glorious kingdome, & shall see God face to face: & one thing I noted in the wordes of S. *Cyprian*, which you haue rehersed, and that is this: that wee ought not to weare black cloathes, & mourning gownes for them which are deliuered from the worlde, and are gone to God, seeing they be cloathed in white, and weare ioyfull apparell; and are in Heauen with God, reigning in glory and eternall felicitie.

Euseb. Indeed it is a point of fondnes to mourne for them that ar in ioy, & to be sorie for them that are mery. The Apost. saith: Reioyce with them that reioyce, & mourne with them that mourn. Seeing that the soules which ar deliuered out of this world, are in ioy, it is more seemly that we should reioyce in God with them, then mourn, and be sorie for them, as though they were in worse case now, then they were afore. Let the heathen mourne which haue no hope for the departure of their frēds. The true christiās which are perswaded, that such as die in the Lord, are in much better case then they euer were in this worlde, ought rather to reioyce & to sing Psames, praises & thanksgiuings vnto God for the christian & godlie departure of their brethren, and for their blessed state, wherein God hath plased them. For the holy Scripture pronounceth them blessed & happie, which dye in the Lord, & the Ps-

Rom. 12.

Psal. 116.

me-

mographer saith. Precious in the sight of the Lorde, is the death of his Saintes. The wise man also saith. That the soules of the righteous ar in peace.

Christ. They therefore which ar in so blessed estate, ar not to be mourned nor lamented for, but God is rather to bee thanked for them.

The. The holy scripture declareth, that king *David* prayed vnto the Lorde for the child, which he had by *Bethsabe Vrias* wife, when it was sick, & that he fasted & lay al the night vpon the earth, insomuch that the elders of his house arose & went vnto him, to take him vp from the earth, but he would not, neither did he eate meat with them. But when he hard that the childe was deade, he arose from the earth, & washed & annointed him selfe, & changed his apparel, and came into the house of the Lord, & worshipped, & afterward came to his owne house, and commanded that they should set breade before him, and he did eate. And when his seruants maruelling at these thinges, saide vnto him. what thing is this, that thou hast done? thou didst fast & weep for the childe, while it was aliue, & as soon as it was dead, thou didst arise vp & eate. He answered: while the child was yet aliue, I fasted and wept. For this I thought. Who can tell whether God will haue mercie on me, that the child may liue. 2. Reg. 12.

But now seeing it is dead, wherefore sh
I fast? Can I bring him any more? I
goe to him, and he shall come no mo
gaine vnto mee. In this Historie, the g
wisedome of *Dauid*, is greatly to be con
red. For hereof, may wee learne to p
vnto the Lord our God, for our sick fri
so long as they bee a liue, and to seek
meanes possible at the Lords hand, to
taine health for the diseased. But if the
will of God bee, to take them out o
Worlde, then are we taught heere, no
to mourne, to weepe, to lament, and
sorie for them, but rather with a ioyful
to worship the Lorde (as *Dauid* did) a
giue him most hartie thankes, that it
pleased his goodnes, to deliuer our bre
or sisters, from this sincke of euils (I me
this World) and to receiue them, int
blessed kingdome. Heathen-like mour
therefore, is to be banished from the bu
of the Christians.

The manner of the Thracians

Euseb. The maner among the *Thracia*
that when any childe is borne, & com
into the World, they weepe, lamente,
mourne, but when it goeth out of the wo
they reioyce and are merrie.

August. 10. 605. Somer.

Epaph. What mooueth them so to doe

Euseb. When a Childe commeth
the World, they consider into what gre
miseries he is like to fall, if he liue: con

wise, when he departeth hence, they knowe that an ende of all sorrowe and care, of all paine and trauel is come. Therefore the one thing moueth them vnto sadnes, the other vnto gladnes.

Phile. There is great plenty of histories, which declare that the very heathen haue taken the death of their friends patiently, so far is it off, that after ỳ maner of some which profesſe Christ, they immoderately took the death of their frends, wept, wailed, mourned wrong their hands, tare their hair, rent their cloathes, and in a maner killed themselues with sorrow and thought taking. When our Sauior Christ went vnto his death, certaine women folowed him, weeping & mourning, to whome he said. Ye daughters of *Ierusalem*, weepe not for me, but weep for your selues, and for your Children?

Christ mouhe not be wepte for.

Theoph. Is he to be lamented & mourned for, which is remoued from thraldome vnto liberty? from misery vnto wealth? from darknes vnto light? from ieoperdie vnto safetie? from sickneſſe vnto health? from mortalitie vnto immortallie? from corruption vnto vncorruption? from paine vnto ioy? from transitorie things vnto euerlasting thinges, from the companie of men, vnto the fellowshippe of the blessed Angels, and heauenly spirites? &c. Let the heathen which haue no hope of the ioyfull immortalitie of the soule, nor of the

the glorious resurrectiō of the body, mo
weepe, and lament for their diseased. Let
faithfull Christians be ioyfull in the Lord
thanke God for his great mercy, and in
goodnes, which hee hath shewed vpon
brethren by calling them from this va
wretchednes, vnto his heauenly kingd
Apoc. 14. For the voice of God euen from heuen,
nounceth them blessed, happy & fortun
which dye in the Lord.

Philo. What is your mind therfore n
bour *Epaphroditus*, concerning mour
gownes?

Epaph. If it were not for offending o
and that it should also bee some hinde
vnto the poore, I would wish rather to
none then otherwise. For I woulde ha
man mourn for me. My trust is, that so
as my soule shall be deliuered out of th
son of this my body, it shall straight w
possesse the blessed inheritance of the
uenly kingdome, and reigne in glory
God for euer. What neede shall I haue
of mourners, or wherefore should any
mourne for me? Notwithstanding, I will
striue with them for their garments. Le
wife and my children, weare what garm
they will at my buriall, so they bee
become the professours of true Godli
Onely this I require, that xxx. poore
and women doe accompanie my

nto the buriall, and that each of them haue
gowne of some conuenient colour. I will
lso that xxx. poore children be there also,
nd that euerie one of them haue a seemely
owne. And after my buriall, I will that both
hose poore men, women, & children come
nto my house, and haue some repast, for the
efection of their bodies. And so let them de
art in the name of the Lord. Haue you writ
en this neighbour *Philemon*?

Phile. Yea sir, it is done.

Epaph. I am glad of it. To see that these
hings may bee done according to my will, I
ake my wife sole executrix, & you neigh-
or *Philemon*, with my neighbours *Christopher*,
heophilus, and *Eusebius* heere present, I make
ou foure mine ouerseers: charging you in
he name of God, as yee will answer before
he high iudge Christ, at the dreadfull day of
ome, that yee see these my requests truely
nd faithfully fulfilled.

Christ. Wee were twice vngodly, if wee
hould not satisfie your desire & will, being
o Christian and righteous.

Epaph. I bequeath to euery one of you
oure, for your paines taking, fiue poundes
terling, not to the ende to make you hire-
ings, but that it may be a token of my harty
ood will towards you.

Christ. Sir, will it please you to be buried
n the Church, or in the Churchyard?

Epaph.

Psal.23. *Epaph.* All is one to me. The earth is
Lordes, and all that is contained in it. I
not curious of the place. Whereſoeuer I
I doubt not but that the Lorde our G
the laſt day ſhall raiſe me vp againe, &
Phil.3. mee a body like vnto the glorious bo
our Lorde and Sauiour Chriſt Ieſus. Le
Eccle.12. body therefore returne vnto earth
whence it came, and the ſpirite vnto
which gaue it.

Euſeb. Your children are buried
Churchyard.

Epaph. Burie me there alſo. God gi
all a ioyfull reſurrection.

Theoph. Sir, what ſolemnity will you
at your buriall?

Burials. *Epaph.* What meane you?

Theoph. Solemne ſinging, deuout ri
holy ſenſing, prieſts pattering, candles
ting, Torches burning, communions ſay
and ſuch like.

Epaph. No kinde of ſuperſticious cu
do I allow. That is godly, I onely comm
As touching your ſolemn ſinging, it is a
to me, whither you ſing or ſay. Thoſe P
Singing. hymnes, praiſes and thanksgiuings th
appointed to be ſung or ſaid at the buri
the faithfull, let them be done in the
of God, with all cherefulnes of minde. A
your deuout ringing, I craue no m
Ringing. one bell to bee, either tolled or rung

ther the people together, to heare the ord of God, and the thanksgiuing. The nging of belles can doe my soule no good. nd as for your holy Sensing, Priestes patte- ng, Candles lighting, Torches burning, a- ay with them as things superfluous & vn- rofitable. Now as concerning communions ying or singing, they serue not for the bu- als of them that are departed, but for the xercises of them that be aliue, that by that eanes they should call to remembrance he death of Christ, and the fruites therof, as he Apostle saith. So oft as yee shall eate of his bread, and drink of this cup, yee shal re- member the Lords death till he come. The umpteous and costly burials, are not to bee ommended, neyther doe they profite, ey- her body or soule, but onely set forth a foo- ish vaine, and bosting pompe. Communi ons.

Phil. The buriall of the faithfull ought to e done honestly, but not sumpteously. Nei- her ought the dead bodies of Christians to e vilely handled, but honestly buried for he hope of the glorious resurrection. So did *Abraham* burie his wife *Sara*. *Ioseph* his father *Iacob*, and diuers other, as the holy Scripture mentioneth. The bodies of the dead (saith S *Augustine*) are not to be dispised, and to bee cast away, and especially the bodies of the righteous and of the faithfull, whome as in- struments and vessels vnto all good works, the Gen. 23. Gen. 50. Lib. 1. De Ciuitate dei. cap. 13

the holy Ghoſt hath vſed. But as conc
ſumptuous burials (the aforeſaide
ſaieth) they rather comfort the liuin
helpe the dead. As ſumptuous exequi
fit nothing the ſinnefull rich men: ſo
maner vile or no exequies at all, hin
thing the ſepulture of the poore ſaint
gallant companie of the rich mans ſe
(of whome we reade in the Goſpell o
Luke. 1 buried their maiſter gorgiouſly in th
of men, notwithſtanding his ſoule wa
ed downe into hell fire, where he l
moſt miſerable torments. What p
him the gorgious, gallant, pompous,
ly ſepulture of his body, ſeeing his ſo
eth without redemption in thoſe mo
tollerable flames of that Lake whic
neth with fire and brimſtone? We re
that *Lazarus* was ſo ſumptuouſly buri
that he was buried at all, notwithſt
the Angels of God came & carried hi
into a tombe of Marble) but into th
ſome of *Abraham*. And the golden mo
Hom. 84. in Iohn. 20. Doctor ſaith in a certaine Homily. W
thou heareſt that the Lord did riſe aga
ked, ceaſe I pray thee, & leaue off the
and vaine charges that thou beſtoweſt
funerals, and burying of dead bodies. W
meaneth this ſuperfluous and vnpro
coſt, ſeing that it hindreth them great
doe it, and auaileth nothing at all th

at rather hurteth them?

Epaph. Simply, not sumptuously, honest- not honourably, let mee bee buried: I re- uire no more. You haue written all these inges, according to my desire neighbour *Philemon.*

Phil. Altogether.

Epaph. Then am I at a pointe with the worldly possessions, and I trust in a good for- wardnes toward God.

Moneths mindes & yeares minds.

Christ. The custome in times past was, hat there should be monethes mindes and eare minds kept for the dead.

Epaph. To what ende?

Christ. That the dead might bee remem- red and prayed for.

Epaph. Wherefore should they be pray- ed for?

Christ. That their sins (say they) might be orgiuen them.

Epaph. Which they, say so?

Christ. The Papistes.

Epaph. I haue nothing to do with Papists or with their doctrine. God blesse me from hem. For they are enemies of the Crosse of Christe, deprauers of the holy Scriptures, & corrupters of Christian souls. I beleeue that a man, euen in this world, hath perfect & ful remission of all his sins, or els he shall neuer haue it, god in this world doth either forgiue all the faults and the paine due for the same,

Phil 3.

or

or elſe he forgiueth none at all. I fear
thinge at all the Popes boyling forna
meane Purgatorie) Chriſtes blood
1. Iohn. 1. ficient Purgatorie for my ſinnes. The
Heb. 6. of Chriſt God ſonne, hath clenſed vs
Heb. 10. ſinne. The bloud of Chriſt hath pur
conſcience from dead works, to ſerue
uing God. We be ſanctified and mad
by the offering of the body of Ieſus
done once for all. With the one one
tion of his bleſſed body and precious
hath Chriſt made perfect for euer and
them that ar ſanctified. I require none
Purgatorie to purge and clenſe my ſi
Ephe. 5. the bloud of Chriſt. For Chriſt hath
himſelfe a ſweet ſmelling ſacrifice vnt
the father for my ſinnes, yea, and that
fect, abſolute, conſummate, and in all
ſo omniſufficient, that there can be fou
Pſal. 35. imperfection in it. Chriſt hath borne
1. Pet. 2. all my ſinnes on his body. By the
Rom. 4. Chriſts body am I healed. Chriſt died
ſins, & roſe againe for my iuſtification.
is made of God vnto me wiſedome,
ouſnes, ſanctification, and redemption,
as it is written. He that reioyceth, ſhou
1. Cor. 2. ioyce in the Lord. Chriſt is ynough for
Iere. 9. let the Papiſts ſeek their ſaluation at
hands they liſt.

Phil. Where as the Papiſts heere
haue taught for the maintenaunce

idle bellies, that mens sins after their death bee forgiuen them through the sacrifice of that most wicked and abhominable Popish Masse, and by pilgrimages going, by Trentals, by Diriges, by the good deeds of other, &c. It is a plaine errour & against the word of God. For remission of sins, the fauour of God, and euerlasting life, is either gotten or lost in this world. He which through his own repentance & faith in Christs bloud, obtaineth not forgiuenes of his sins in this world, shall neuer haue it by the meanes of other men after this life. It is written. Hee that beleeueth in the Son of God, hath euerlasting life. But he that beleeueth not in him, shall not see life, but the wrath of God abideth on him. So many as dye, are either faithfull or vnfaithfull. If they be faithful, so haue they in possession, streight wayes euerlasting life. If they be vnfaithfull, then doth the wrath of God abide vpon them, and they receiue the reward of infidelity, which is euerlasting damnation. And albeit this appeareth manifestly of the words aboue rehearsed, yet the history of the vnmercifull rich man and of that poore *Lazarus*, painteth it out very liuely. In that ye see, that the faithfull man, which was *Lazarus*, so soone as he dyed, was receaued into the bosome of *Abraham*: contrariwise the vnfaithfull man, which was the vnmerciful glutton, was caried downe straight waies

Iohn. 3.

Luke. 16.

into hell fire. The like thing is manifeſt
forth in the two theeues which dyed
Chriſt. The one repented, beleeued, &
Luke. 24. led for mercie vnto Chriſte, God and
ſaying, Lord remember me when thou
meſt into thy kingdome. And Chriſt an
red him. This day ſhalt thou be with m
Paradiſe. Heere ſee we that this theefe
Rom. 10. repented and beleeued (for how ſhall
call on him, ſaith S. *Paule*, one whome
haue not beleeued) and therfore was re
ued into glory. The other which contin
in his vnbeleefe, and ſo died without re
tance, and faith obtained the rewarde o
beleefe (that is to ſay) the wrath of God
eternal damnation. They therfore that
are eyther faithfull, or vnfaithfull. If the
faithfull, ſo haue they out of hand th
warde of faith, which is euerlaſting gl
if they be vnfaithfull, then receaue the
ward of vnfaithfulnes and misbeleefe, w
is eternall damnatiō. If the Papiſts can
the thirde kinde of men (which are ne
faithfull nor vnfaithfull) then will wee c
ſent vnto their Purgatorie, for ſuch
neither place in heauen nor in hell. But
ſort of people the holy Scripture know
not, therefore knoweth it not ſuch a pla
purging after this life, as the Papiſts h
heeretofore deuiſed.

Euſeb. The bleſſed Apoſtle S. *Paul* ſai

to the *Romaines*, these words following. God shall giue to euery one according to his own deeds. Againe to the *Corinthians* he also saith. Euery one shal receaue his reward according vnto his owne labour. In an other place he also saith. We must all appeare before the iudgement seate of Christe, that euery man may receaue the works of his body, according to that he hath done, whether it be good or bad. Item: Whatsoeuer a man soweth, that shall he also reape. For he that soweth in his flesh, shal of the flesh reap corruption. But he that soweth in the spirit, shal reape euerlasting life. Let vs not be weary of well doing. For when the time is come, wee shall reape without wearines. While wee haue therefore time, let vs do good vnto all men, and specially vnto them which are of the houshold of faith. Heereto agreeth the saying of our Sauior Christ: the son of man shall come in the glory of his father with his Angels, and then shall he reward euery man according to his deeds. Againe, I will giue euery one of you according to his deeds. Out of these scriptures wee learne, that wee shall not be rewarded according to other mens deeds, but according vnto our owne deedes. If we haue wrought nothing at all in our life, what shal other mens deeds the do vs good after our death? And I doubt whether any mā (Christ alone accepted) haue good deeds

Rom. 2.
1. Cor. 3.
2. Cor. 5.
Math. 16.
Apoc. 7.

ſufficient for himſelfe.

Chriſt. If we conſider well the hiſtorie of the x. Virgins, it ſhall eaſily bee perceaued that no man hath ſcarcely oyle ynough for himſelfe. Yea, were not the great mercie of God ſet foorth to all faithfull penitent ſinners in that precious bloud of Chriſte, we withall our oyle ſhould perriſhe. For euerlaſting life is the gift of God, through Ieſus Chriſt our Lord. If thou (O Lord) ſhouldeſt narrowly looke vpon our iniquities (ſaith the Pſalmographer) O Lord who were able to abide it? But there is mercie with thee in ſtore, &c.

Math. 25.

Pſal. 130.

Theoph. The holy Scriptures mouen vs to doe good while we are aliue, and not truſte other mens workes to be done for vs whē wę be dead. The wiſe mā ſaith. Do good vnto thy friend before thou die, and according to thy ability reach out thine hand and giue vnto the poore. Bee not diſapointed of the good day, and let not the portion of the good day ouerpaſſe thee, ſhalt thou not leaue thy trauels and labours vnto other men in the deuiding of thy heritage, giue and take and ſanctifie thy ſoule. Worke thou righteouſnes before thy death, for after thy death there is no meat to find. Againe: abide thou not in the error of the vngodly, but giue thanks to God praiſe & thanks before death. For the dead, thankfulnes periſheth from him

Eccleſ. 14.

Eccleſ. 17.

nothing. Giue thou thankes in thy life: yea, while thou art liuing and wholy shalt thou giue thankes, and praise God, and reioyce in his mercy. O how great is the louing kindenes of the Lord, and his mercifull goodnesse vnto such as turne vnto him? *Salomon* in his Prouerbs saith: withdrawe no good thinge from them that haue neede, so long as thy hand is able to do it. Say not vnto thy neighbour, goe thy way, and come againe, to morrow wil I giue thee, whereas thou haste now to giue him. Heereto agreeth the saying of the Preacher. Whatsoeuer thou art able to doe, doe it out of hand, for in the graue that thou goest vnto, there is neither work, counsell, knowledge, nor wisedome. The Prophet also saith. Seeke the Lord while he may bee found, and cal vpon him while he is nye. Let the vngodly forsake his owne waies, and the vnrighteous his own imaginations, & turne againe vnto the Lord: so shall God be mercifull vnto him. Our sauiour Christe saith in his gospell. I must worke the works of him ẏ sent me, while it is day. The night commeth, when no man can work. Walke while yee haue light, least the darknes come on you, &c. while yee haue light, walke in the light, that ye may be the children of light. I say to you, make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receaue you into euerlasting habi-

Pro. 3.

Esa. 55.

Iohn. 9.

Iohn. 12.

Luke. 16.

Math. 19.

talent of his Lord, & gained nothing with, but went his way & hid it in the & was cast into vtter darknes, where ping & gnashing of teeth shalbe. The foolish Virgins, because they had no O their Lampes, were not suffered to e to the mariage. Moreouer, the most Apostle S. *Paule* saith, While we have Galat. 6. let vs do good vnto all men, & specia to them which are of the household These & diuers other texts of ỹ holy ture, moue vs to doe good to our while we be aliue in this world, and trust the works of other to be done when we bee dead. For by our owne (& not by other mens) shall we be Euerie man shall beare his owne Galat. 6. Euery man shall receiue the workes 2. Cor, 5. owne body, according to that he hath whether it be reward, according to deeds. Behold I come quickly (saith Rom. 2. uiour Christ) and my rewarde is 1. Cor. 3. that I may giue to euery one Apoc. 22. his worke shalbe. And S. *Iohn* pronou them blessed, which die in the Lord, Apoc. 14. on this maner. Their workes follow He saieth not other mens workes sh lowe them when they be dead, but owne workes shall followe, and pre accompanie them, as the shaddowe the bodie, euen vnto the throne o

maiestie, to bee testimonies and witnesses of their true & vnfained faith. They therefore are to much found, and negligent of their owne saluation, which truste other, more then themselues, in matters pertaining vnto the health of their soules.

Christ. There is an olde saying in Latine, and as I thinke, no lesse true then old, It is this:

Da tua, dum tua sunt, post mortem tunc tua non sunt.

Giue thy goods while they be thine, for after thy death they be none of thine.

Euseb. I remember when I was a childe, I learned two verses of my Schoolemaister, which I haue not yet forgotten, I will rehearse them vnto you: Mat. 25

Quod sibi quisq; serit, præsentis tempore vitæ,
Hoc sibi messis erit, cum dicitur, ite, venite.

That a man soweth for him selfe in the time of this present life, that shall bee his harueste to reape, when it is said, Go: Come?

Epa. What meanie you by that, Go: Come?

Euseb. You know, that to the vnfaithfull, is shall be saide: Goe yee cursed into euerlasting fire, which is prepared for the Deuill and his Angels. But to the faithfull, it shall be saide on this maner: Come ye blessed of the Father, possesse the Kingdome which was prepared for you from the beginning of the World.

Gal. 6. *Theoph.* S. *Paule* hath a ſentence much vnto your verſes. Whatſoeuer a man ſoweth (ſaith he) that ſhall he alſo reape. For that ſoweth in his fleſh, ſhall of the fleſh reape corruption. But he that ſoweth in Spirite, ſhall of the Spirite reape life euerlaſting.

October 26. 1608. 1. £

Phile. It is not without cauſe, that the holie Scripture, doeth ſo diligentlie call vs to repentance, faith, and good-workes in this preſent worlde. For euerlaſting life euen in this world, is either gotten or loſt. As God findeth vs, ſo iudgeth he vs. The tree is knowen and iudged by her own fruite, and not by the fruite of other.

Luke. 19. Euery man likewiſe, is iudged by his owne workes, and not by the workes of other. Chriſt ſaid to the vnprofitable ſeruant, of thine owne mouth will I iudge thee, euill ſeruant. *Theophilact* ſaith: The workes of my neighbour, ſhall ſcarſely be ſufficient to defend him ſelf, ſo far is it off, that they ſhall profit me alſo. For all men ſhall be demanded to bee righteous by their owne workes,

Eccleſ. 11. not by workes of their neighbours.

Euſeb. The preacher ſaith, when the tree falleth (whether it be toward the South, or toward the North) in what place ſoeuer it falleth there it lyeth.

Epaph. What is meant by that?

Euſeb. The tree ſignifieth euerie

ue, that are the Children of *Adam*. Wee fall (that is to say) we dye, either toward the South, or toward the North (that is) either in the state of saluation, or damnation. In what state soeuer we dye, in the same remaine wee. There is no change after this life. Either with poore *Lazarus*, we go into the bosome of *Abraham*: or else, with that vnmercifull Rich-man, into the fire of Hell. There are but two places after this life, Hel and Heauen. If wee departe in the faith of Christ, we goe straight-waies vnto the glory of Heauen. But if we die in vnbeleefe, then goe we to the deuill: as the Scripture saieth. He that beleeueth in the Sonne, hath euerlasting life. But he that beleeueth not in the Sonne, shal not see life, but the wrath of God abydeth in him. Luke. 16. Iohn. 3.

Christ. S. *Chrisostome* saith: he that washeth not away his sinnes, in this present life, shall finde no comfort afterward, &c.

Theoph. The same Doctour also hath this saying. Let vs not thinke (saith hee) that when we come thither (hee meaneth, vnto the iudging place of God) mercy shall bee giuen vnto vs, seeing we doe not so behaue our selues in this worlde, that wee may deserue to haue forgiuenes, though *Abraham* should pray for vs, though *Noe*, though *Iob*, though *Daniel* should make intercession for vs. Therefore, while wee haue time, let vs

prepare

prepare for our ſelues that which may ſ
vs inſteed afore God another day.

Euſeb. Heereto agreeth the ſayi
Tract. contra Demet. S. *Cyprian.* Then, this is to ſay, ſhall r
tance be without fruite, and the ſorro
paine, weeping alſo ſhall be in vaine,
prayer ſhall be to no purpoſe. There
make prouiſion, while ye may, for you
garde and life. Againe, he ſaith. W
we be once departed out of this Wo
there is no more place for repentãce,
is no effect of ſatisfaction. In this W
life is either loſt or gotten. Here throu
worſhipping of God, and the fruit of
prouiſion is made for euerlaſting ſalu

Epaph. I ſee then, both by the auth
of the holy Scriptures, and of the au
Doctours, that the workes which are
for them that ar departed out of this w
by other, are but in vaine and vnprofi
whether they depart in faith, or other
For the faithful depart ſtraight waies
glory, and the vnfaithful, vnto euerla
pain. The one ſort haue no need of pra
for they be already in moſt bleſſed ſtat
ioyfull reſt. And the other are in ſo da
ble caſe, that the praier can do no good
Luke. 16. thē, no, though *Abraham*, *Noe*, *Iob*, *Dan*
all the beſt that euer liued, ſhould pray
them. For in hell, there is no redem
And *Abraham* ſaid to the Rich-man.

is betweene vs and you, a greate space set, so that they which would goe from hence vnto you, cannot, neither may they that are there, come hether vnto vs. 2. Corin.

Phile. The trueth is neighbour *Epaphroditus*: The Papistes haue longe be-witched the eyes of the simple, by making them beleeue, that the soules of the faithfull goe not straight-waies after their departure, vnto eternall glorie, but rather vnto Purgatory, a place of their own deuising? for the maintenance of their idle-bellies (there to lye miserably puelling, till they be redeemed by Trentals, by Pilgrimages going, by pardons, &c. Our Christ, in the Gospel teacheth and maketh mention of two waies. but the thirde is not founde in the holy Scripture. One is a straight way, which leadeth vnto life, and a few there be that finde it. The other is a broad waye, which leadeth to destruction, and many there be that go by it. Purgatorie a place of the Papists deuising. Math. 7.

Epaph. I beleeue, and am thorowly perswaded, that by the merites of his precious bloud, which said vnto the penitent theefe: This day thou shalt be with me in Paradise, my soule, immediatly after the departure from this vile body, shalbe receiued vnto glory, & see the glorious maiesty of god face to face, as the Psalmographer saith. I beleue to see the pleasures and good things of the Lord, in the Land of the liuing. I feare the Luke. 23

Popish

Popish Purgatorie, and the paines the
nothing at all. My paine endeth in this
And the ende of this life is the beginning
my ioye. This hope lyeth vp buried in
breſt. Therefore will I haue neither
minds, nor yeare minds kept for me, nor
idle Papists & superstitious massemong
sing or say for me. For I doubt not, but
the Lord my God hath prepared me a
vnto honour, and hath written my name
the booke of life, and hath also made me
Sonne and heire of eternall glorie, this
nough for me.

Christ. The righteous (saith the wise
shall liue for euermore: their reward
with the Lord and their remembrance
the highest. Therefore shall they rece
glorious kingdome, & a beautifull cr
of the Lords hand.

Epaph. Neighbours, now am I at a
with the goods of the world, yea, and
the world it selfe, so that I may say with
holy Apostle. The world is crucified vnto
and I vnto the world.

Theoph. He is an happy man, and gre
blessed, which forsaketh and giueth ouer
world before the world forsaketh him:
1. Iohn, 2. such obey this commaundement of S.
loue not the world, nor those things that
in the worlde: albeit, I doubt not neighbour
Epaphroditus, but that thou shalt righ

recouer your health, and liue yet man ie yeares among vs.

Epaph. No neighbour *Theophilus*, the ende of my life is at hand. And I most hartily thanke the Lorde my God for it. For I wish to be losoned out of this life, and to be with Christe. Like as the heart desireth the water brookes, so longeth my soule after thee. O God, my soule is a thirst for God, yea euen for the liuing God. When shall I come to appeare before the presence of God? O how amiable are thy dwellings, thou Lorde of hoastes? My soule hath a desire, and longing to enter in the Courts of the Lorde: my hart and my flesh reioyce in the liuing God I had rather be a doore keeper in the house of my God, then to dwel in the Tents of the vngodly. O blessed are they that dwell in thy house (O Lorde) for they will alway bee praising thee. O Lord deliuer my soule out of the prison of my body, that I may come and giue thankes vnto thy blessed name. Deale with me (O Lorde) according to thy will, and command my spirit to be receaued in peace. For it is more expedient for mee to dye then to liue.

Psal. 44.

Psal. 84.

Phile. I greately reioyce in the Lorde my God, good neighbour *Epaphrod*. to see you in so good a minde, and to heare so Godly words proceede out of your mouth. These things are euident testimonies of your good

con-

science toward God: feare you not, the
hath sealed you with his holy spirite
made you through his mercy a vessell
honour.

Epaph. Now that an order is take
cerning my worldly possessions, I w
haue my wife & my Children, with
uants, brought hether vnto mee, that
take my leaue of them, & commend
vnto the Lord my God, I pray you N
bour *Eusebius*, call them hither.

Euseb. It shall be done.

Epaph. Oh how sick am I. My wea
increaseth more and more, Lorde be
cifull vnto me, and giue me grace pa
and thankefully to beare this Crosse,
the middest of this my sicknes, alwa
say. Thy will, O heauenly father be do
not mine.

Phil. Be strong in the Lord, good n
bour, and faint not: & you shall see the
drous works of God. For God will e
shortly restore vnto you your health, o
make an ende of this your paine by ta
you from this wretched world, & place
in his glorious kingdome.

Epaph. God grant: But is my neigh
Eusebius come againe? *Christ.* Ye
Epaph. Where is he?
Euseb. Heere Sir am I.
Epaph. Where is my Wife, & my

dren, and my Seruants?

Phile. They are all here present.

Epaph. Come hether Wife. You see in what case I lye here, sicke, weake, and the Prisoner of God, looking euerie houre for my departure out of this Worlde. And the visitation of God, is vnto me welcome, and I thanke the Lorde with all my heart for it. I doubt not, but that when I am once gone out of this wretched life, I shall be in a better case then euer I was in this Worlde. Therefore, I pray thee good Wife, be not heauie, neither take thought for me, but rather pray, that the good-wil of God may be done in me. And be as well contented, that I should at the calling of GOD, goe from thee, as euer thou wast to haue mee in thy companie. I haue runne my race. I haue passed those yeares, which the Lorde appoynted that I should liue in this World. And now is the time of my departur come. And I giue ouer this my life willingly, and with a free hart. Therefore take no thought for me. And doubt thou not (sweete wife) but if thou goest foorth to liue in the feare of God, and to please him: God in the time of thy Widdowhood will be thy patron & defender: he will be thy mightie shield and strong buckler. He will prouid and foresee, that thou and thine, shall wante no good thinge. For hee hath promised in his holie

The sicke. mans exhortation vnto his Wife.

word

Exod.20. word, that he will take charge of the
Isay.10. dowes, and defend their cause. He h
Iere.5. 12. so giuen, a straight commandeme
Zach13. Magistrates and head Rulers, to loo
Widdowes, & to deliuer them from
sion. And his holy Apostle saith,
pure and vndefiled Religion before
the Father, is to visite, helpe, and co
Widdowes. Therefore, I doubt not
Lord our God, will aboundantly
for thee and thine. Notwithstandin
for-as-much as for the first time of
riage, vnto this present daye, thou
way bene vnto me, a true, faithfull,
diligent, and seruiceable Wife, I ha
thee mine Executrix, and giuen v
in my Will, such a portion, as shall
dantly satisfie thee, both vnto the b
Psal. 33. vp of my children, and also, vnto the
tenance of hospitalitie. God hath s
ynough, and therefore, I leaue vnto
thine ynough. I pray God send you
his feare before your face, so shall y
uer want. To forbid thee mariage a
departure, according to the prope
some husbandes. I will not. For the
scripture saith. The Wife is bound v
1. Cor. 7. mariage, as long as her husband liue
her husband dye, she is at libertie to
with whom she will, onely in the Lo
thou therefore after my departure, O

uft a minde to marie againe, marie in the
ame of the Lord our God. For I know (as
he wise man saith) that no man can liue
haste, except God giueth the gift. Onely
aue this care, that he with whom thou doſt
determine to couple thy ſelfe in the bleſſed
ace of honourable wedlocke, be ſuch a man
s feareth God, loueth his word, is wel repor
ed of his neighbours, dealeth righteouſlie
ith all men, embraceth vertue, deſpiſeth
ice, &c. Follow not the maners of certaine
ld doting widowes, which for bodily luſt in
eir olde crooked age, couple themſelues to
ongers, which might right well haue beene
eir children, & to whome they might alſo
ue giuen ſuck. But to what ende ſuch ma-
ges come, for the moſt part, dayly experi-
nce teacheth. The one maryeth for bodilie
leaſure, the other for couetouſnes. Such ma
ges are not bleſſed of God. Chooſe thee
erefore ſuch an husband as will loue thee,
d not thy goods onely; as is equall to thee
condition, ſtate and age, as alſo will ten-
r my children, and be a father vnto them,
d ſee them brought vp in the feare of God
d in the knowledge of his bleſſed worde.
y vnto God, and he ſhall giue thee good
eeſſe in all thy trauailes. Looke diligent-
to the vertuous education, & bringing vp
my children. Graffe in their harts ſo much
e of Gods ſpirit, as is poſſible, & weede

Sap. 9

How the Widdowe ſhould chooſe her husband

out of their mindes all kindes of vic
wickednes, that their breſtes may be
the temples of the holy Ghoſte. Loo
vnto thy ſeruants, giue them their
and ſuffer them not to be idle. So
thy houſhould, that there may bee
it no vice but vertue, no wickednes
lines, no ſin, but honeſty & chriſtian
our. And bee thou thy ſelfe an ex
godly life to thy children and ſeruan
mayſt thou be ſure to haue obedien
& faithful ſeruants. Yea, ſo ſhalt thou
reported of thy neighbours, & belo
of God and all good men.

1605. *The ſickmans Exhortation vnto his Children.*

NOw my children, come ye hith
me. God bleſſe you, & ſend you
yea, and thoſe ioyfull and quiet daye
the earth. Yee ſee in what caſe I am,
and very weake, abyding the good
of God. The ende of this my life is co
I am glad of it, and moſt hartely than
Lord my God. Let it not diſmay yo
moſt deare children) that I ſhall now
ken away from you. For albeit, that
your naturall father, ſhal no more ſer
nor prouid for you, as hitherto I hav
yet doubt ye not, but if yee goe forth
haue begun, to feare God, and

he will not leaue you comfortles, but in my
stead he will be a father vnto you, receaue
you into his tuition, and prouide better for
you then euer I was able to doe. Therefore if
ye will haue God a mercifull and gentle fa-
ther vnto you: feare him, loue him, honour
him, serue him, pray vnto him, call on his
blessed name, bee thankfull vnto him for his
benefits, and in all things seeke to please his
godly maiesty. Giue your mindes to the rea-
ding of the holy Scriptures: and whatsoeuer
ye read therin, practise in your life and con-
uersation. Be not onely fauourers but follo-
wers also of the word, not onely louers, but
also lusters of the gospell, not onely professors
but also practisers of gods holy lawe, so shall
God blesse you, and all good men loue you.
Auoide idlenes, and too much childish pas-
times. Let no time of your life time passe a-
way without fruit. Eschew all euil company,
and haue nothing to doe with them that bee
vngodly: Though their wordes bee sweete
for a time, their end is suddaine destruction.
Many children, many thousands are cast a-
way, for that they haue not the feare of God
before their eyes, and will not bee ruled by
good councell. Therefore, desire alway the
fellowship of them that be good and vertu-
ous. Haue all your whole confidence & trust
in the Lord your God. Take nothing in hand
before you haue craued his helpe by feruent
prayer.

And after the thing done, giue God
harty thankes, acknowledging him
onely giuer of al good things. The Sa
day and such other festiuall dayes,
them holily and godly. Giue your
prayer, to hearing of Sermons, and re
the word of God. See that yee defile
name of the Lord your God with vai
vnlawfull othes. Reuerence your eld
nour your mother, bee obedient vn
pray for her, do for her whatsoeuer
your power, that God may blesse yo
giue you long & ioyfull life vpon the
Be no euill speakers, Be curteous and
tle vnto all men. Let no lightnes app
you, neither in gesture nor counten
crue and faithfull. Cast away all pride
imbrace humility, auoyde superfl
ting and drinking. Vse temperan
your doings. Be not mooued vnto
but be patient & readie to forgiue
cifull to the poore. Helpe all men to
termost of thy power. Study to doe
to all, and to hurte none. Loue all m
euen your very enemies. Bee not o
of euill, but ouercome euill with g
ye obserue these few lessons, ye sha
in the fauour of God, and God as a
father shal blesse you, and cause you
per on the face of the earth.

Rom. 12

BVt now heare thou my Son the words of thy father, and imprint them well in thy memorie. Of all the sonnes that God hath giuen me since I was maried to this thy mother, thou alone art left aliue. And I thanke God for thee: for in thee lyeth the hope of my posterity. Looke therefore, that thou serue God all the daies of thy life, that thou mayest be the father of many Children throw the blessing of God. If thou dost resemble me, as in countenance & lineaments of body, so likewise in manners & conditios of life and conuersation, it shall not repente me to haue begotten such a son: neither shall it forthinke thee to haue had such a father. Take heede therefore that thou doe not degenerate and grow out of kinde. Honor thy mother all the dayes of her life. Pray for her, and doe for her whatsoeuer lyeth in thy power. Remember that God hath appointed thee to be the staffe of her olde age, neyther forget thou what, and how great paines shee hath suffered for thee. Beware of riotous company, and haue alwaies the feare of God before thine eyes. Keep companie with such as haue vnderstanding, and leane vnto their wisedome and counsell. Bee sober minded, and eschewe the lustes of youth, but followe righteousnesse, faith, loue, and peace, with them that call on the Lord with a pure faith. When thou shalt come to the possession,

Tob. 4

Pro. 1

Eccle. 6

2. Tim. 2.

ſuch worldly ſubſtance as I haue appo[illegible]
for thee, through the goodnes and [illegible]
of God, looke that thou doſt vſe, and [illegible]
buſe thy goods. Spend in meaſure, as [illegible]
neceſsity ſhall require. Beware of ſu[illegible]
ous expenſes. Auoide banketting [illegible]
ous fare. For who-ſo-euer loueth de[illegible]
to fare, ſhall come to pouerty. Remem[illegible]
hath caſt away many thouſands. Thin[illegible]
well ſpent, that is honeſtly ſpent in thy [illegible]
houſe. Extraordinary bankettings lo[illegible]
thou flee, remembring that which [illegible]
through long time, is conſumed in a [illegible]
tle ſpace. Giue al mes of thy goods, [illegible]
neuer thy face fro the poore, ſo ſhall [illegible]
to paſſe, that the face of the Lord ſha[illegible]
turned away from thee. Be merciful a[illegible]
power. If thou haſt much giue plent[illegible]
and if thou haſt litle, doe thy diligen[illegible]
ly to giue of that little. For ſo gathe[illegible]
thy ſelfe a good reward in the day of [illegible]
ſity. For mercie deliuereth from al[illegible]
and from death, and ſuffereth not th[illegible]
to come in darkeneſſe. A greate com[illegible]
mercie before the hy God, vnto al the[illegible]
ſhew it. In the time of thy youth take [illegible]
thou defileſt not thy ſelfe with whore[illegible]
but bring an honeſt and chaſte body [illegible]
the bleſſed ſtate of honorable wedlock [illegible]
when the ripenes of thy age dooth [illegible]

to marie, take heede whom thou chooseſt to be thy yokefellow. Follow not the corrupt maners of the wicked worldlings, which in chooſing their wiues, haue their principal reſpects vnto the worthines of the ſtocke, vnto the wealthines of their friends, vnto riches, beautie, and ſuch other worldly vanities. Conſider thou rather the godlines, then the worthines of the maids parents, the honeſt and vertuous bringing vp of her, her chaſte and ſober behauiour, her Chriſtian & godly maners, modeſtie, grauity, ſobriety, and womanlines, her faith, obedience, humility, ſilence, quietnes, honeſty, houſwifelines, and ſuch other fruits of gods ſpirit. Let her be no Papiſt, nor Anabapiſt, nor Epicure, but one of the houſhold of faith, & ſuch a one as feareth the Lord God vnfainedly. With ſuch a one couple thy ſelfe in the feare of God, and know her to be the gifte of God, as *Solamon* ſaith. Houſes and riches may a man haue by the heritage of his Elders, but a diſcreit wife is the gift of the Lord. Therefore when thou art once ioyned with her in the holy order of matrimonie, ſeeke after no ſtrange fleſh: beware of whordome. Encangle thy ſelfe with no other womans loue, but be glad with the wife of thy youth. Let her breſts alway ſatisfie thee, and hold thee euer content with her loue. And if God ſende thee Children, thanke him for them, and ſtudie to bringe

them

them vp in the feare, nurture, and do
of the Lord, that they may learne to
God, euen from the very cradels. Ord
houſhould Godly and honeſtly. Cher
Seruants, and giue them their coue
Col. 4. membring that thou alſo haſt a maſ
Luk. 6 Lord in heauen. Loue thy neighbou
quietly among them. Lende v
gladly whatſoeuer they needs, if the
it. Oppreſſe not thy tennants. Raiſe
rents. Take no incomes nor fines. B
with the old accuſtomed payments.
vp no newe cuſtome. Maintaine th
full liberties of the towne where
dwelleſt. Bee no vnprofitable me
the common wealth. Diſſame no
ſpeake well of all men. Hurte no
the vttermoſte of thy power bee
to all men. Let neuer pride haue ru
minde, nor in thy word, for in the
gaine all deſtruction. Whoſoeuer
Mat. 7. any thing for thee, immediately
Luk. 16 his hire, and looke that the hired
Eccle. 31 wages remain not by thee ouer nig
Tob. 4 that thou doe neuer vnto an other
Eſay. 38. & thing that thou wouldeſt not anot
Col. 3 ſhould doe vnto thee. Eate thy bre
Tob the hungry and poore, and couer the
with thy cloathes. Aske euer couns
wiſe. Be alway thankfull vnto God.
ſeech him that he wil order thy

whatsoeuer thou deuiseſt or takeſt in hand it may remaine in him. My Sonne, do theſe things, and God ſhall bleſſe, and proſper all thy doings.

The ſick-mans exhortation vnto his Daughters.

VVHat ſhall I ſay vnto you my little Daughters? I pray God bleſſe you, and make you ioyfull mothers of many children. Serue God, obey your mother. Be diligent to pleaſe her. Giue eare to her wholeſome admonitions & follow them: do nothing without her counſel & aduiſemēt. When your age ſhal require to be maried, follow the counſell of your Mother, and other of your faithfull friends, which wiſh you to do wel, in chooſing your husbands. Take heede yee be not corrupted with the gifts of naughtie-packs, nor deceiued with the flattering tongues, of wicked and vnthriftie perſons. For many in theſe our daies, ſeek not the woman, but the womans ſubſtance. Couple your ſelues with ſuch as feare God, loue his word, and be of honeſt report. And when ye be once maried, reuerence your husbands, know them to be your heads and gouernours, appoynted of God, obey them, & ſubmit your ſelues vnto them. Suffer not your loue to depart frō your husbands, neither know any man beſids them, but keep the bed vndefiled, that your matrimonie may bee honorable and pure in the ſight of GOD, and of his holie

Ephe. 5. Col. 3. 1. Pet. 3

con-

congregation. And if God blesse you
Heb.13 Children, looke that you bring them
the glorie of God in his feare and do
Engraffe in their young brests, cu
their tender age, vertue, godlines,
maners. Looke well vnto your hou
& be an example vnto your Maids of
lines and honestie. Be no gadders ab
nor haunters of Tauernes, but keepe
houses continually, except some
and lawfull businesse prouoke you
foorth. Be no bablers nor vaine talke
for the most part, vse silence. For
an ornamente and pretious iewell,
godly woman. Apparel your selues in
1. Tim.2. ly aray, with shamefastnesse and
behauior, not with broydred haire,
Gold, or Pearles, or costly garments,
it becommeth Women that profesle
nesse, through good wookes. Let
1. Pet.3. man, which is in the heart, bee
corruption: So that the Spirite be at
quiet, which Spirite before God, is
much set by. For after this manner,
old time did the holie Women, which
sted in God, tyre themselues, and were
dient to their husbands. Euen as *Sara*
ed *Abraham*, and called him Lorde,
daughters yee are so long as yee do
you obserue these few lessons, which
sick father haue now giuen vnto you,

ye not, but ye shall right well prosper, and liue a ioyfull and quiet life on earth. Yea, God shal be your Father & defender. Wel, stand a side a little while. Gods blessing be with you. Come hither ye my seruants.

The Sick-mans Exhortation vnto his Seruants.

Sirs, yee see in me what shall be the ende of all flesh, euen a departure from this World. For we are but strangers and Pilgrims on the earth, as our Fathers were before vs. We haue no continuing Citie here, but we seeke one to come. The ordinance of God is, that all men shal once dye. There liueth no man that shal not dye. A man in his time is but grasse, & flourisheth as a flower of the field. Our life is euen as a vapour that appeareth for a little time, and then vanisheth away. On this condition came we into the world, that wee should leaue it againe. Wee haue bene sure of death, euer since we were conceiued in our Mothers womb. These things do ye now see practiced in me. The time of my departure out of the World is at hande; I thought it good therefore to sende also for you, and to take my leaue of you, till wee meete againe in the kingdome of God. I thanke you for the good seruice that ye haue done me. I haue not forgotten your seruiceable hearts, and good-wils towarde me; If the good pleasure

1. Par. 29. Heb. 14. Heb. 9 Psal. 39 Heb. 11 Heb. 9. Psal. 89 Psal. 103. Isa. 40. Eccles. 14. Iam. 1. 1. Pet. 1. Iam. 4.

of

of God had bene, that I should long
continued with you, I would haue
dered your seruice better. But I haue
to euery one of you such portion of
as shall declare some parte of my
and wel-willing heart toward you.
now remaineth to be craued at your
as ye haue hither to faithfully, truely
nestly serued me in my life time,
after my departure, so long as ye can
shew the like faithfulnes, trueth, &
towarde your Mistresse. Consider
long as I liued, I was a stay vnto her
to her things. But now her chiefe hope
vnto God, consisteth in you. There
pray you looke well vnto the things
appertaine vnto her. See that no
to waste. Prouide that through you
gence her things may rather increase
decrease. Ye know right well the du
good seruant, notwithstanding, euen
my departure from you, I will put
remembrance of it, that when I am
ye may yet remember my admonitions
the more speedely answere vnto your
cation. The duetie of a good Ser
to serue his master and mistresse will
& with a free courage, euen for con
sake, not with the eye, but with the he
obey them, to honour them, gently
swere them, not to picke or steale

The duety of a good seruant Ephe. 6. Col. 3. 1. Tim. 6. Titus 2. 1. Pet. 2.

their goods, but to be faithfull vnto them in all things. See therefore, that ye on this maner behaue your selues towarde your mistresse. Auoide all stubbernesse, churlishnesse, cursed speakings, telling of tales, lying, picking, wast, idlenes, negligence, and sluggishnesse. Eschew all euill and riotous companie. Flee drunkennesse and whoredome. Abstaine from vaine othes & foolish pastimes. So behaue your selues in all your life and conuersation, that the name of God and his doctrine, be not euil spoken of. Yea, let the light of your godly behauiour, so shine before men, that ye may doe worship to the glorious Gospel of our Sauiour Christ in all things. And in this seruing your Mistresse, with a glad, readie, and faithful will: thinke your selues to serue the Lorde your God, and do that thing which is pleasant in his godly sight, and that he also will see your paines recompenced, as the holy Apostle saith. Ye seruants, be obedient vnto them that are your bodily maisters in all thinges, not with eye-seruice, as men-pleasers, but in singlenesse of heart, fearing God. And whatsoeuer ye do, doe it hartelie, as though you did it to the Lorde, and not vnto men, knowing that of the Lord ye shall receiue the rewarde of inheritance, for ye serue the Lord Christ. But he that sinneth shall receiue according vnto his sinne, For there is

1. Tim. 6.

Titus 2

Col. 3.

no

no respect of persons with God, If yee [illegible] your Mistresse truely and faithfully, [illegible] ter, when yee shall your selues bee [illegible] ders, God shall likewise sende you true [illegible] faithful seruants. But if yee serue her [illegible] and vngodly, then shall ye of your [illegible] be likewise serued hereafter. For with [illegible] measure that yee mete withal, shall [illegible] mete to you againe (saieth our Sa[illegible] Christ.) Liue therefore according to [illegible] vocation in the feare of God, and yee [illegible] prosper right well. God shall blesse [illegible] neuer leaue you succourlesse, as the [illegible] man *Tobie* saith. Be not afraid, trueth [illegible] leade here a poore life: but great good [illegible] we haue, if we feare God, & depart fro[illegible] sinne, and doe well. Well, the bless[illegible] God be with you. I am verie faint.

Luk. 6

Tobie 4

Phile. No maruel. For yee haue talk[illegible] great while.

Epaph. I trust my talke hath not bene [illegible] uill.

Phile. For-sooth it hath bene both good [illegible] godly. I pray God giue both them and all [illegible] grace, to follow these your most wholes[illegible] and Christian admonitions. But Sir, will [illegible] please you to tak your leaue of your W[illegible] Children, and Seruants, and giue your [illegible] to rest for a while? Peraduenture, it shal[illegible] you much good.

Epaph. Sleepe I cannot. And I am lo[illegible]

to let them goe from mee: for the sight of them is comfortable vnto me, and me thinketh it ceaseth my paine.

Christ. God comfort you & cease your pain.

Epaph. Before they depart from mee, I will greatly, euen in their presence, to confesse my faith, that both you and they may witnesse before God and the World, that I dye a Christian man.

Phil. Although wee nothing doubt thereof, yet wee greatly desire to heare the confession of your faith, that we may be able to testifie hereafter, that you departed in the Faith of Christ.

Epaph. Heare then.

The Sick-mans Faith.

I Vnfainedly beleue with my hart, & freely confes with my mouth, that ther is one onely true, liuing, immortall, and euerlasting God, God the Father, God the Son, and God the Holy-Ghoste, three distinct persons in God-head, and notwithstanding one verie God in substance, of like maiesty, glory, mightie, power, iudgement, and will. As touching the firste person in the Deitie, I vnfaynedly beleeue with my heart, & freely confesse with my mouth, that hee is the God which alone is the Father, not onely of our Lorde and Sauiour Christe Iesus, whome of him selfe from euerlasting, hee begot his naturall Sonne, and therefore like-

Esay. 43
1. Cor. 8,
Mat. 26
1. Iohn. 5

Of God the Father

2. Cor.

Psal. 2.

likewise true and immortall God, but
of all the faithfull, not by nature, but by
doption, whome he hath chosen to be
Eph.4 Children in Christ Iesus, before the
Eph.1. dations of the world were layde, to lo
nour, cherish, comfort, nourish, gouern
fend and blesse them, both corporall
Spiritually. This God the Father, I be
Gen.17 & confesse to be almightie, and able to
Psal.115 what-so-euer his godly will and plea
Mat.19 With him, all things are possible. Th
Zach.8 nothing too hard for him to do, neithe
Apo.16 ny thing vnpossible in his sight. Th
Gen.1 the Father almightie, I beleeue and
Psal.89. fesse, that hee is the Creatour, and ma
heauen and earth, and of all things c
ned in them. Of nothing by his wound
& almightie power, made he the hea
with the blessed Angels, and heauenly
rites, that are in them. The one, hee ch
bee his glorious seate, the other, he ma
be his Ministers, to do his blessed will,
Esay.42. ly commandement. This God the F
Almightie, made also the Earth of no
with her increase, and gaue breath to
people, that are in it, and Spirite to
that dwell therein. The Heauens, the
and the Sea, with all that euer is conc
in them, are the creatures of this GOD
Father Almightie, created to this end,
that they should set foorth, magnifie,

and commende the maiestie, power, might, and glorie of this most mightie, and glorious God. And whatsoeuer hee made, hee made it thorow his onely begotten Son, by whom all things were made, and without whome was made nothing that was made. For when he made the Heauen, this his only Sonne was presente, when he hanged the Clouds about, when hee fastned the springs of the deepe, when hee shut the Sea, with certaine boundes, that the Waters should not goe ouer the markes that he commanded. When hee layd the foundations of the Earth, he was with him, ordering all things, delighting dayly, and reioycing alwaie before him. For the Sonne of God, caused the light that faileth not, to arise in the heauen, and couered all the Earth as a Cloude. And that Prince-like Prophet sayth. By the word of the Lord (which word is Christ the naturall Sonne of GOD) are the Heauens made, & al the hostes of them by the breath of his mouth. This God the Father Almightie, maker of Heauen and Earth; I beleeue and am fully perswaded, that he for Christs sake (by faith) is my most mercifull Father, and that I am borne againe of him, not by Mortall, but Immortall seede, thorowe the word of God, who liueth and abideth for euer, and so am become his Sonne, and that he therefore loueth and fauoreth mee, go-

Pro. 8. Ioh. 1

Eccle. 24

Psal 33. Ioh. 1

1. Pet. 1

gouerneth, & defendeth me, feedeth & nourisheth me: & finally, hath made me heire, & fellow heire of eternal glory, Rom. 5. his only begotte & most dearly beloued Christ Iesu our Lord & Sauiour: Now ye hard my faith, concerning God the ther.

Phile. It is a faith both true & Chri & from the beginning receiued of al persons; Wil it please you likewise hearse your faith, concerniug Iesus C the Sonne of God, yea, God and ma

Epaph. This it is, I vnfainedly beleeu my heart, & freely confesse with my m that Iesus Christ, the second person Godhead, is the only begotten Son o Of God the Sonne. Heb. 1. Rom. 1. yea, true, immortall, and euerlasting begotten of God the Father, before a ginning, of like maiestie, might, powe glorie, with God the Father; of the sa ture, essence, being, & substance. I be that this Iesus christ, which is the very b nes of his fathers glory, & the very i of his substance; first begotte before al atures, is our Lord, euen the Lord of a faithful. And I beleeue, that as he is Iesus, that is to say, a Sauiour, so like is both able, and will saue me from sinnes. A God that is righteous, and one as sayeth, there is none but he: I saluation in none other, neither is th

other name vnder heauen giuen vnto men, wherein wee may be saued, but onely the name of Iesus. Of him therefore alone, as of an almightie Sauiour, do I looke for my sal- Psal.7
uation. For vaine is the sauing health that is looked for of any other: And as he is called Christ, that is to say, anoynted, because he is the King & Priest of al the people of god, & is annoynted, with the true Ointment, euē Ioh.3
with the fulnes of the holy Ghoste (for God giueth not the spirite by measure vnto him, but he that annointed him with the oyle of gladnes aboue his fellowes) euen so do I beleeue, that out of him, euen as out of a liuely spring & flowing fountain, this oyle of gladnes, I meane the holy ghost, come forth vpō al the members of Christe, & they also in him & through him, are made Christs (that is to say) the annoynted of the Lord. For of his fulnes, haue al we receiued, euen grace for grace. And who-so-euer beleeueth on him (as saith the holy Scripture) floudes of Ioh.4
liuing Water shall flow out of his belly. As I am of this Christ called a Christian: so do I beleeue, that this Christ hath annoynted me with his holy spirit, and therewith also sealed me vp vnto euerlasting life. For they Rom.8
that are led with the spirit of God, are the Sonnes of God. For the same Spirit certifieth our Spirite, that we are the Sonnes of God. If we be sons, then are we also heires,

the heires, I meane of God, & fellow-heires with Christ, of eternall glorie. Furthermore, I beleue that Iesus Christ, the only begotten Son of God, is called our lord, not onely becauſe he is Lord of al things, in as much as he is God, and hath all things in ſubiection vnto him, by the right of his diuine nature, but alſo, becauſe he is the Lord, ruler & gouernour of al the elect & choſen people of God, and mightely deliuereth them from the power, violence, and tyranny of Sathan, ſinne, & death, by this meanes making them his owne, and peculiar people: continually defendeth and preſerueth them againſt all euils and perils, whereinto they ſhould daylie fal thorow the deceitfull ſubtleties of Sathan, the vaine perſwaſions of the world, and the poyſonful intiſements of the fleſh, if by the mightie power of God they were not preſerued: for although there be many Lords, yet haue we but one Lord, euen Ieſus Christ, by whom are all things, and wee by him. And this Ieſus Christ, the onely begotten Sonne of God, I faithfully beleeue to be my Lord, my protectour, my mightie ſhield, buckler, and defender, in that hee hath deliuered me from the tyrannie of Sathan, from the Lawe of ſinne and death, and brought me in, thorow faith, to this grace, wherein I ſtande and reioyce in hope of the glorie of God. More-

Cor. 8.

Rom. 8.
Rom. 5

I vnfainedlie beleeue with my heart, and freely confesse with my mouth, that this Iesus Christ, the onely begotten Son of God, is also verie true and naturall man, of the same flesh and bloud with vs, and like vnto vs in all poynts, sinne alone except. And he became man, not after the maner of other men, but by the wounderful operatiō, and aboue naturall working of Gods holy Spirite; For hee was conceiued of the holie Ghost, and borne of the Virgine Marie. That which was conceiued in her, was not of man, but it came of the holie Ghost: For the holy Ghost, came vpō that godly Maid, & the power of the hiest, ouer-shadowed her, and so conceiued she & brought foorth Christ, her true and natural Son, a pure & vndefiled Virgin, before the Birth, in the Birth, and after the Birth. It was necessarie, that Iesus Christ, should be so, both conceiued & borne, that by this his pure & cleane birth, he might wash and put away the corruption and filthinesse of our nature, which was distained in the fall and sinne of *Adam*. For it was not couenient, that he which was come to purge the Worlde from al sinne, should in any poynt be spotted with sinne, but that both his Conception and natiuitie should be so pure and without blemish, that by the pureneſſe thereof, the filthinesse and corruption of our conception and natiuitie,

Of Christs humanity.

Heb. 4
Esay. 7.
Mat. 1.
Luk. 1.
Psal. 51.
Rom. 5
Eph. 2
Iob. 1
Eph. 2

might be put away. — For of the vncle
Psal. 51 who can be clensed? Al wee be vnclea
Adam, both concerning our conceptio
birth; for after that God had made man
Gen, 2 vnto his owne similitude & Image, h
ced him in Paradise, and gaue him li
to eate of al the fruits in the Garden of
sure, except the tree of knowledge of
and euill. But man disobeyed the Lo
Eph, 2, god, & transgressed his holy cōmande
Thorow the which disobedience and
gression of Gods holy commandeme
curse, & death, came ouer al mankin
that now in *Adam*, so many as are bo
Ioh. 5 ter the common course of nature,
gotten, conceiued, and borne in sinn
are the children of wrath, and defiled
Gen, 7, all vncleanes, both bodily & Ghostly
when there was no helpe nor comfor
man, whereby he might be redeemed
Sathans power, and deliuered from
tollerable miseries, wherewith he w
much wretchedly wrapped, and bro
into slauerie (for nowe man with
thoughtes, imaginations, deuises, w
deedes, enterpryses, &c. is become th
the sinne of *Adam*, wicked, vn-pure
and sinfull) then God that merciful
had pittie vppon man-kinde, and pro
them a seede, euen Iesus Christ his only
gotten Sonne, which should tread do

the head of the Serpente, ouer-come the Deuill with all his power, restore vst olife againe. And likewise, as God is righteous in all his waies, & holie in al his works and true and faithful in al his words: euen so hath he kept al his promises truly. For when the time was full come, he sent his only begotten and dearely beloued Sonne into the wombe of the Virgine *Marie*: where and of whome, through the working of the Holie Ghoste, he became flesh, that is to say, true and naturall man, as the Scripture witnesseth saying: The Worde became flesh, and dwelt among vs, and wee sawe his glorie, as the glorie of the onely begotten Sonne of the Father, full of grace and veritie. Hee brought not his bodie with him from Heauen (as the Anabaptists affirm) But as he receiued all his diuine nature & substance of God the Father alone: euen so likewise did he take all his humaine nature & substance of the pure Virgin *Marie* alone, through the wounderful operation of the Spirit of God, as S. *Paule* saith: He was borne of the seed of *Dauid* after the flesh. Again he saieth: Hee that sanctifieth, and they which are sanctified, are all one. For which causes, hee is not ashamed to call them brethren; saying: I will declare thy name to my brethren, & in the middest of the congregation, will I praise thee. And againe, I will put my truste

Pſal.2. Gal.4. Mar.1. Rom.1. Pſa.22.

in him. And againe: Beholde, heere am I, and the Children which God hath giuen me. For as much therefore as the children were partakers of flesh and bloud, hee also himselfe likewise tooke parte with them, that he put downe (thorowe death) him that had the Lordship ouer death, that is to say, the Diuell, and that he might deliuer them, which through feare of death, were all their lifetime in daunger of bondage. For hee in no condition taketh on him the Angels, but the seede of *Abraham*, taketh he on him. Wherefore in all things it became him to be made like vnto his bretheren, that hee might be a mercifull, & a faithfull high Priest in things Heb. 2. concerning God, for to purge the people's sins, &c. This onely begotten Son of God, by taking flesh of the Virgin Mary, became like vnto vs in all things, sin alone except. I beleeue that by his pure conception & vndefiled natiuitie, my conception, & my birth John. 1. which comming from *Adam*, was altogether vnpure and defiled, is clensed, and that the parte of that sinnefull birth is imputed vnto mee, but that thorowe faith in this most blessed seede of the Virgine, I am borne a newe, and begotten of God, so that he is my Rom. 8. Father, and I am his sonne, and therefore inheritoure also of his heauenly kingdome. Furthermore, I vnfainedlie beleeue with my hart, and freely confesse with my

that this seede of the woman, Iesus Christ at the commandement & will of his heauenly father (which from euerlasting by his godly prouidence, ordained his only begotten son, to be a sacrifice for the sinnes of his people, that through his onely oblation, they might for euer and euer bee saued) suffered many grieuous paines on his body, vnder the Heathen ruler Pontius Pilate, and that hee was crucified, dyed, and was buried. All those bitter paines and greeuous torments, hee suffered, not for himselfe, but for vs, for our iniquities, sins and wickednes, that he might reconcile vs vnto God the father. His paines satisfied for the paines due vntō vs for our faults, as the Prophet saith: He only hath taken on him our infirmities, and borne our paines. He was wounded for our offences, & smitten for our wickednes. For the chastisemēt of our peace was layd vpō him, & with his stripes are we healed. As for vs, wee haue gone all astray (like sheepe) euery one hath turned his owne waye. But the Lorde God hath heaped togither vpon him the iniquity of al. Hee was cut off from the ground of the liuing, which punishment did come vpō him for the transgressiō of my people (saith god) which indeede hath deserued that punnishment. Hee was crucified and nayled to the Crosse, that by the sufferance of his flesh, he might put away the cause of hatred, euē the Esay. b

law of Commandementes contained in
law written, & ſo win vs againe vnto the
uour of God. For it pleaſed the father, that
in him ſhould all fulnes dwell, and by him
to reconcile all things vnto himſelfe, and
ſet at peace by him thorow the blood of his
Col, 1. Croſſe, both things in heauen, and things in
earth. His bleſſed body crucified, and nayled
to the Croſſe, buffeted, beaten, & ſcourged,
was a ſweete ſmelling ſacrifice, and a moſt
deare offering vnto God the father, ſufficient
ynough and able to the vttermoſt
pher, 5, put away all the ſinnes of the faithfull, and
all the paines due for the ſame. It ſatisfied
the full the Iuſtice of God, and appeaſed his
wrath, ſtirred vp through ſin, againſt the poſ-
ſterity of *Adam*, and made God of an angry
Lord and righteous iudge, a moſt mercifull
father and gentle Sauior. Neither needeth the
faithful go for ſaluation vnto Maſmongers,
vnto Iuſticiaries, vnto Monkiſh hypocrites,
nor yet vnto ſaints. The ſacrifice of Chriſtes
bodie, which hee himſelfe, that euerlaſting
Prieſt offered on the Alter of the Croſſe vnto
God the father, is a plenteous, ful, perfect, &
ſufficient ſatisfaction for the ſins of y whole
worlde, if they repent, beleeue & amend. We
neede no ſuch dayly ſacrifices, as the Papiſts
heeretofore for lukers ſake haue deuiſed.
Heb. 9 Chriſt Ieſus is an euerlaſting Biſhop, ſo abi-
deth his ſacrifice which hee once for all

red on the crosse, of ful vertue, power, might & strength, euen vnto the end of the world. Iesus Christ yesterday, and to day, and the same continueth for euer. Forasmuch therefore as Christ endureth for euer, and hath an euerlasting priesthood, hee is able also euer to saue them to the vttermost and vnto the full, that come vnto God by him, seeing hee euer liueth to make intercession for vs. For he is not entered into the holy places that are made with hands (which are similitudes of true things) but is entered into very heauen, for to appeare nowe in the sight of God for vs, and not to offer himselfe often, as the hye Priest entereth into the holy place euery yeere with strange bloud, for then must he haue often suffered since the worlde beganne. But now in the ende of the worlde hath he appeared once to put sinne to flight by the offering vp of himselfe. And as it is appointed vnto all men, that they shall once dye, & then commeth the iudgement, euen so Christ was once offered to take away the sinnes of manie and vnto them that looke for him, shal hee appeare againe without sinne vnto saluation. Wee are sanctified and made wholy by the offering of Iesus Christs body done once for all. With one onely oblation, hath Christ Iesus made perfite for euermore them that are sanctified. Adieu therefore, to all new counterfait and strange

Heb. 11

Heb. 9.

ſtrange Sacrifices, deuiſed for lukers ſa
by the crafty conueyance of man, thro
the ſubtil ſugeſtion of ſlie Sathan. Let
faithfull people of God, embrace that
cryfice, that offering of Chriſts bleſſed
dy, which he himſelfe offered vnto God
Father, on the Alter of the Croſſe once
all, for the ſinnes of the Worlde. Let
cleaue and ſtick vnto that. Let them re
their whole affiance, and put al truſt in
ſweet-ſmelling Sacrifice, and ſay with
Gal. 6. holy Apoſtle, God forbid that I ſhoul
ioyce in any thing, but in the Croſſe, P
on, and death of our Lord Ieſus Chri
may they be ſure, neuer to periſh: bu
haue euerlaſting life. Againe, This I
Chriſt the Sonne of God, and the Sonne
ſo of the glorious Virgine, after that he
ſuffered many bitter paines, and grie
Heb 6 torments, hanging vpon the Croſſe, dyed
death of the body & was buryed. I bele
that Chriſt by his death, hath conquere
vanquiſhed, ſubdued & ouercome him t
had Lord-ſhip ouer death, that is to ſay, t
Deuil, that he might deliuer them, wh
throw feare of death, were al their life-t
ſubdued vnto bondage. Yea, by his death
Sathans power is ſo broken, & the violen
3. Cor. 15. of death ſo weakned, that we may be bol
to ſay; Death is ſwallowed vp into victo
Death, where is thy ſting? Hell, where is th
victo

victorie? The sting of death is sinne: And the strength of sinne is the Law. But thanks be vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Christ, after the death of his body, went downe in his soule to Hell, as clearely appeareth by the Scriptures, not that he should there suffer moe pains (which had already on the Crosse suffered to the vttermost, and done whatsoeuer was needfull for our redemption) but to breake the pryde of Satan, and to destroy the fury of the hellish powers, against the chosen people of God, that al the faithful thereby, might be deliuered from Death and Hell; and tryumphantly saye with the Prophet; O Death, I will be thy Death; O Hell, I will be thy destruction: & likewise, as Christ dyed for our sinnes, so I vnfainedly beleeue with my heart, & freely confesse with my mouth, that he rose againe the third day, through the power of his Father, for our Iustification, according to the Scriptures. And by this his Resurrection & life, hee hath not onely shewed himselfe a glorious and tryumphant Conquerour ouer Sathan, death, and Hell, but he hath also brought life and immortalitie vnto light, & assured vs of the resurrection of our bodies, that as he is risen from dead, so likewise shall wee with our bodies ryse againe out of the Earth at the last day. And there-

Of Christs going downe to Hell. Psal. 15. Act. 2.

Ose. 13

Of Christs resurrection. Rom. 4 Psal. 5

fore

fore is he called, the first fruites of them
are fallen a sleepe. More-ouer, I vnfa
ly beleeue with my heart, and freely c
fesse with my mouth, that as Iesus C
the Sonne of GOD, and the Sonne
Math, 16, Virgine *Marie*, shewed himselfe often
after his Resurrection, vnto his Disc
Rom. 8, So likewise, hee ascended vnto Heau
their presence, perfect God and per
man: and sitteth at the right hande of G
the Father Almightie, aboue all rule,
er, might, and dominion; and aboue
Col, 2, may be named, not onely in this W
but also in the World to come. For
the Father hath put al things vnder h
and hath made him aboue all things,
head of the Congregation, which is h
dy, & the fulnes of him that filled al in
Apoc. 19, power is giuen vnto him, both in Heau
in earth. He is a Lord aboue all Lords,
a King aboue al Kings. Yea, he is an al
tie God with his Father, of the same m
stie, might, power, and glorie, and not
standing, in asmuch as he is man, hee
our interceſſour, mediatour, and Advo
For he is not gone vp into Heauen to b
idle gaser, nor neglect his church, but to p
Rom, 8, for the faithful; to make interces sion fo
vnto God the Father, to be our Mediato
& Aduocate, and to appease the wr
God the Father, if at any time through
waxeth hote against vs, & to win vs a

vnto his fauour, and to keepe vs in the same vnto the end. We neede not seek help of other, neither yet cal on the Saints departed, that they may pray for vs, and pleade our cause before God. The man Christ Iesus alone, which gaue himselfe a ransome for al men, is our sufficient Mediatour, Aduocate and intercessour, as the holy Scripture teacheth in diuers places. Whosoeuer therefore refuseth to pray vnto this man Christe Iesus, to be his Mediator and Aduocate vnto God the Father: And flyeth vnto other, without all doubt, hee is an enemye vnto Christ, and to the vttermost of his power, he laboureth to make Christe (as they vse to say) Iack-out-of-office. For since the time of his ascensiō, his principal office is to be our intercessor, Mediator, & Aduocat. He ascēded also into Heauē, to lead captiuitie captiue, and to giue gifts vnto men. Sathan, that old enemy of mankinde, had taken vs captiue, made vs his bond-slaues through sinne, caryed vs away through his craft & subteltie, from the Lord or God, & brought vs into his kingdome of darknesse, which is the dreadful kingdome of sinne, Death, & Hell. Thus were wee in great miserie, and should for euer haue bene damned, if wee had not bin holpen by some other meanes, then wee with all our wittes coulde deuise: Therfore, euen of verie pittie, & tender com-

1. Iohn. 2. Rom. 8.

Psal. 68.

Apoc. 5. compassion come one, which is much
ger then Sathan, euen Christ that
Lion, of the tribe of *Iuda*, a right
Ose. 13 rour, a strong *Sampson*, a valiant sub
death, sinne, and Hell, a puissant van
of Sathan, &c. Hee is a King of glory,
tely braste into Sathans kingdome,
open the Gates of Hell, tooke the
of darknesse, bound him, tooke him
ner, made him his bond-slaue, de
his Empyre, led away his prysoners,
Ioh. 5 ing them againe into most ioyfull an
sed libertie; so that all they which b
in this most mightie Emperour and
Conquerour Christ Iesus, are del
from the tyrannie of Sathan, and fr
Rom. 10. power of sinne, Death and Hell. There
damnation now, vnto them which a
grafted in Christ Iesus. Sathan, sinne,
and Hell, with all the infernall army
not hurt the Elect & chosen people o
Who shall laye any thing to the cha
Rom. 8 Gods chosen. It is God that iustifieth,
he that can condemne? It is Christ w
dyed, yea, rather which is risen again,
is also on the right hand of God, and
keth intercession for vs. Who shall th
Psal. 68 parate vs from the loue of God? &c. An
Christ by his most glorious and triumph
ascention, hath led Captiuitie captiue
likewise hath he giuen gifts vnto men,

that the holy Ghoſt, that ſpirit of truth, that comforter, which worketh in the harts of the faithfull, new motions and ſpiritual effects: faith, hope, loue, feare, humility, modeſty, meekenes, patience, long ſuffering, ioy, peace quietnes of conſcience, temperance, godneſs, mercy, &c. It mortifieth the old man, & quickneth the new man, which is renewed vnto that knowledge and image of him that made him, which after God, is ſhapen in righteouſnes & true holines. Againe, Chriſt aſcending vp into heauen, by the power of his godhead, hath prepared in the kingdome of his father, euerlaſting and ioyful dwelling places, for ſo many as beleeue in him, as hee himſelfe witneſſeth, ſaying. I goe to prepare a place for you, and I will come againe vnto you, and take you vnto my ſelfe, that where I am, ye may alſo be. He hath alſo aſcertained vs of our aſcention, and going vp into heauen, not onely in ſoule, but alſo in body. He corporally is riſen againe, and gone before into the glorious kingdom of his father, to declare that wee alſo after the general reſurrection, ſhall both body and ſoule be caryed into heauen. The members muſt needs be like the head. Chriſt our head is riſen againe. Therfore ſhall we his members riſe againe. Chriſt our head is aſcended and gone vp into heauen both body and ſoule: therefore ſhall we his members aſcende and goe

Ioh. 14. Rom. 8. Col. 3. Ioha. 14.

vp into heauen both body and soule
Christ our head was taken vp into hea
a cloud both body and soule, therefore
1. Thes. 4 we his members, also be taken vp in a
to meete the Lord, and so shall we both
dy and soule dwell with the Lord Chri
head for euer and euer, as the holy A
testifieth, saying. If we beleeue that Ie
ed, and rose againe: euen so the which
2. Cors. by Iesus. God will bring againe wi
For this say we vnto you in the word
Lord, that we which shall liue, and
maine in the comming of the Lord, sh
come yer they which sleepe. For the
himselfe shall discende from heauen
shout, and the voyce of the Archang
Trump of God. And the dead in chri
rise first, then we which shall liue (e
which shall remaine) shal be caught v
them in the clouds to meet the Lord
ayre. And so shall we euer be with the
Finally, I vnfainedly beleeue with my
& freely confesse with my mouth, that
Lord Christ, is ascended vp into he
shal he come againe from heauen, wi
er and much glory, nobly compani
thousandes of blessed Angels, and he
Saints for to iudge the quick & the de
faithful and vnfaithful, & to giue euery
his reward according to that he hath
whether it be good or bad. And whe
glo

gloriously shal come vnto the iudgement, al that are in the graues shal heare his voyce, & shall come forth, they that haue done good, vnto the resurrectiō of life: & they that haue done euil, vnto the resurrection of damnation. The faithfull shall goe vnto eternall life, the vnfaithfull vnto euerlasting damnation. Euery man shall he reward according vnto his deeds, that is to say, praise, honour & immortality to them which continue in good dooing, and seeke immortality. But vnto them that are rebels, and that doe not obey the truth, but follow vnrighteousnes, shall come indignation and wrath, tribulation & anguish, vpon the soule of euery man that doth euil. Now haue you heard also my faith concerning Iesus Christ, God & man. And I beleeue all things that I haue spoken, to bee vndoubtedly true; and am fully perswaded that Iesus Christ my Lord & Sauior, wroght all things that euer he did in his humanity, for me & my saluation: to saue me, to reconcile me vnto God the father, to make me inheritour of euerlasting glory, he came down from heauen, was incarnate by the holie ghost, and borne of the virgine *Mary*. Yea, he suffered, was crucified, dyed, went downe to hel, rose againe the third day from the dead, ascended vnto heauen, & shall come againe into iudgmēt for me, for my sake, for my glory & saluatiō. Thus haue yee heard my faith concerning God the father, & God the Son

which

Rom. 10. which is also man, receiuing also his hum-
nature of the glorious Virgine *Marie*.

Euseb. Whosoeuer this beleueth &
John, 17. fesseth of God the Father, and of his S
Christ, the same can neuer perish. For
Sauior Christ said vnto God the father
prayer. This is euerlasting life, euē to k
thee, the alone true God, and whom
hast sent Iesus Christ.

Sap. 2. *Christ.* The wise man also saith. To
thee (O God) is perfect righteousnesse
saith by the Prophete, Yea, to know
righteousnes and power, is the roote
mortalitie.

Theoph. By the knowledge of him
is my righte ous seruant, he shall iustifie
multitude.

Phil. God grante vs the true know
of his Sonne Christ, so we may be sure
iustified, saued and glorified.

Epaphro. Amen. But now heare also
faith concerning the third person in the
ity, which is the holy Ghost.

Christ. We heare you gladly.

Epaphro. I vnfained beleeue with my h
and freely confesse with my mouth, that
holy ghost is one and equall God in
maiesty, power and might, with the Fa
and the Son, proceeding from the Father
the Son, after an vnknowne and vnexpre
ble manner. This spirit of God, & God

Of God the holy Ghost. Gen. 1, Math. 3.

felfe, is he by whome God the Father throgh his Son Christ, and in Christe, worketh and quickneth all things. All the benefits & graces, which God the father bestoweth vpon vs for Christs sake, this holy ghost bringeth them vnto vs, and maketh vs new vessels to receaue them, which otherwise, euen of nature, are so fleshly minded, that we perceaue nothing at all of those things which pertaine vnto the spirit of God, neyther are wee able to thinke a good thought of our selues. For this godly spirit worketh in vs new motions and new effects, and giueth vs grace both to will and to do good. He is a teacher of al the faithful, and leadeth them into all truth. Hee is a comforter of weake & sorrowful minds: He kepeth the true Christians vnmoueable in one faith, and openeth their senses to vnderstand the misteris of God aright, he doth cloth them with his gifts, and giueth to euery one a seuerall gift, euen as he will. Hee is the ruler of the Christian congregation. Hee is the annointment, wherwithal the faithful are annointed, & therfore are called the annointed of the Lord. Hee is giuen vnto the faithful to be the earnest of their inheritāce, for the recouering of the purchased possession, vnto the praise of his glory. He with his godly breath quickneth, maketh aliue, and conserueth all things. He of carnall, maketh vs spirituall, of worldly, godly, of wicked, blessed.

Mat. 28.
Iohn. 4.
2. Cor. 4.
Phil. 2.
Ioh. 14. 15.
2. Cor. 12.
Acts, 10.
1. Iohn. 2.

blessed, of the bondslaues of Sathan, dea-
ly beloued Sonnes of GOD: of sin-
sinks, his own most pleasant and holy
ple, of cruel, meek, of proud, humble: of
licious, charitable: of contentious, quie-
couetous, liberall: of hardharted, meeke
rited: of froward, gentle, of stubborne,
ent: of dissolute, temperat and sober, of
true: of fooliſh, wise; of idle, godly occ-
of vnchast, pure and cleane: of the
God, the friends of God: of the louers
sures, the louers of godlines: to ende
keth vs of earthly, heauenly. What
goodnes we haue he is alone author,
and giuer of the same. Therfore I bele-
cõfesse that this holy spirit is one and
God with the father, and God the so-
ceeding from them both, with like
glory, might, and power. I beleeue th
holy ghost is my comforter, & that he
eth for me, reneweth me, dwelleth in
hath sealed me vnto euerlasting glory.
haue yee heard my faith & my beleefe
father, & in the son, & in the holy gost,
is iii. I beleeue and confesse to be one
whose seat the heauen is, & whose foo
is the earth. He is an euerlasting & al
ty God, which alone is to be honored
ned in spirit and truth. For he alone ca
vs, forasmuch as he is almighty, & will
vs because he is merciful, true & fait
and that not for our righteousnes, bu

names sake, to this is owne true liuing, euerlasting, immortal, inuisible, & alone wise god king of kings, & Lord of Lords, be all honor and glory, world without ende.

Phile. Amen.

Epaph. Thou art worthy (ô Lorde) to receaue glory and honor, and power, for thou haste created all thinges, and for thy wils sake, they are and were created. Blessing and glory, and wisdome, and thankes, and honour, and might, be vnto our God for euermore.

Christ. So be it.

Epaph. Simply and plainely haue I heere before you all rehearsed my faith & beleefe in God, and in the three persons in the Godhead, as I haue heertofore learned it of gods most holy word. I confesse that many things mo might be spoken of the wonderful misteries of this most blessed and holy Trinity, but they far exceede my vnderstanding, & therfore I dare not meddle with them. For it is written. Hee that is a searcher of the Maiesty (of God) shalbe oppressed (of the glory thereof.) Againe: seeke not out the thinges that are aboue thy capacity, and search not the grounde of such thinges as are to mighty for thee, but look what God hath comanded thee, thinke vpon that alway, & bee not curious in many of his workes. For it is not needfull for thee, to see with thine eyes the thinges

that are secrete.

Theoph. The holy Apostle also counsell vs to be modest and sober, & that we be curious to search after the knowledge thinges, which passe our capacitie.

Eusch. The holy Psalmograph seemeth haue followed this counsell well, which on this maner of himselfe. Lord, I am not minded, I haue no proude lookes, I doe exercise my selfe in great matters which too hye for me. But I refraine my soule, keepe it low, like as a childe that is wean from his mother: yea, my soule is euen weaned childe. O Israel trust in the Lo from this time forth for euermore.

Phil. Neighbor *Epaphroditus* there re yet behind me articles of the christian fa Haue you forgotten them?

Epap. No good brother *Philemon.* G forbid I should forget them, for in the (a vnto God) lyeth now my chiefe consola and comfort. Should I being in this cas get the holy congregation of God, wh the company and fellowship of the Sain chosen people of God, of whome Chri Lord is the head ruler and gouernor? sho I in this my sicknes forget the high and gular benefits of God, which of his own mercy & mere goodnes, he liberallie g to all faithful penitent sinners, namely, Son of sinnes, the resurrection of the

& life euerlasting (God forbid. God forbid. For the remembrance of these things comfort me greatly. I will therfore (although my winde beginneth to wax short, & it is painful vnto mee much to speake) declare my faith concerning these Artickles.

Euseb. God strenthen you.

Christ. Amen.

Epaph. As I vnfainedly beleeue with my heart, & freely confesse with my mouth, that there is but one God, in whome alone I put all my confidence, trust, and hope of Saluation, & at whose hand onely I looke for all good things, pertaining either vnto the bodie, or vnto the soule: So likewise, I both beleeue and confesse, that there is but one holy vniuersall Church or Corgregation of the faithfull, albeit they be dispersed & scattred abroad throughout the world in diuerse & sundry places, which are gathered & knit together, thorow the operation of the holy Ghost, in the vnity or the spirite, & ioyned together in one faith, as members of one bodie, whereof Iesus Christ is the head. This holy Church or Congregation, linked togither in the fellowship of the holy Ghost, is a spirituall house, builded of liuing stones, a chosen generation, a royal Priest-hood (to offer vp Spiritual Sacrifices, acceptable to God, by Iesus Christ) an holy Nation, a people which ar woont that they should shew

Rom. 12.

forth

forth the vertues of him which ca lled
out of darknes, into his mearuel lou
This church, is the congregatiō of the
1. Tim. 3, God, the piller & ground of truth. Thi
Eph. 3. company, ar Citizens with the Saints,
the houſhold of God, & are buylt vpo
foundatiō of the Apoſtles & Prophets
Chriſt himſelf being the head corner
This church is the ſpouſe of Chriſt, &
Cant. 6 eth none other husband & head, but
alone. This bleſſed cōpany, ar theſe S
which gladly hear the voyce of their
Ioh. 10, heard Chriſt, but they flee frō the vo
Eph, 4: ſtrangers. And as they are one body,
ſpirit, ſo confes they one Lord, one fa
baptiſme, one God, & father of al. Th
2. Cor. 1 among them no diſcention, but they
taine one truth, preach one doctrine,
one thing, are of one minde, & of one
ning. This holy Catholike Church, or
uerſal congregation, is that holy citie,
new *Ieruſalem*, which came downe frō
What the Church is. out of Heauen, prepared as a bride
ſhed for her husband. And becauſe no
ſhall doubt of what Church I ſpeake,
feſſe that to be the holy Catholike, &
ſtolike Church, which is the company
lowſhip of the Saints, that is to ſay, of
faithful, which are ſanctified & made
by the Spirit of God, and by the blo
Chriſte our Sauiour: which haue

worde of God, truely and sincerely preached, and the Sacraments duely and faithfully ministed among them; which Excommunicate all disobedient notable sinners, & receiue into their fellowship, such as vnfainedly repent, and turne from their wickednes, which study in al thinges to please the Lord God, and to liue in all godlinesse and honestie. This Church and company, Christ loued so dearely, that hee gaue himselfe for it, to sanctifie it, and clensed it in the fountaine of water, thorow the Word, to make it vnto him selfe, a glorious congregation, without spot or wrinckle, or any such thing, but that it should bee holye, and without blame. Who-so-euer is in this Church, or Congregation, he may be sure to bee saued. But whosoeuer is not in it, he is without all dout damned: for like as in the time of *Noe*, no man escaped with his life, but was drowned in the floode, except he turned into the Ark of *Noe*: euen so, whosoeuer is not found in this fellowship, or Catholike Church, agreeing with it in one faith, doctrine, hope, loue, and Sacraments, he shall perrish & be lost. For without the Church of Christ, there is no saluation, no forgiuenes of sins, no fauour of GOD, no quietnesse of conscience, no true Gospell, or glad tydings of eternall health. Therefore, in this holy Church and blessed fellowshippe of the Saincles, and faithful,

Mat. 18
1. Co. 5
2. Cor. 2.
1. Tim. 1
Eph. 5
Gen. 4
Gen. 7
1. Iohn. 1

faithful. I vnfainedly beleeue with my
and freely confesse with my mouth
there is remission and forgiuenesse
and that without it no sin is forgiuen,
ther is there any hope of saluation.
is vnpossible, that a member can liue
is not in the body: so it is vnpossible
ny man may liue in his soule, & be
out of death by remission of sinne,
is not a member of the body of Christ.
Christ hath reconciled vs all vnto
Father in one body; And therefore
Ephe. 1. they stand at variance with God,
Eph. 5. 4. no members of this body, of which
the head, to the which hee giueth
This therefore, is a greate comforte
faithfull congregation, that although
row infirmitie of nature or otherwise,
doe fall, offend God, and breake the
comandements; yet in this company
is remission & forgiuenes of sinnes,
as euer they repent, be sory for their
and beleeue, to haue remission of
for Christs precious bloods sake. Sin
neuer so oft, and neuer so grieuously,
being members of this holy compasse,
Mar. 49 are straight-waies forgiuen, and
Mat. 2. (*a pœna & culpa*) from the paine &
so soone as wee turne vnto the Lord
God. And these our sinnes be not
of men, but of God alone: neither

he pitie, and reserueth parte; but hee forgiueth all, or els none at all. Againe, he forgiueth not the fault, and reserueth the paine, but with the fault he also forgiueth the paine due for the fault, that he may be a whole & perfect Sauiour, as S. *Iohn* sayeth. If we saye we haue no sinne, we deceiue our selues & the truth is not in vs. But if wee confesse our sinnes, God is faithfull and righteous to forgiue vs our sinnes, and to make vs cleane from all iniquities. And God himself sayeth by the Prophet: I will forgiue their mis-deedes, & will neuer remember their sinnes any more. Againe, I am he, yea, I am he alone, which put away the iniquities, yea and that for mine owne sake, and I will remember thy sinnes no more. And King *Ezechias* in his prayer vnto God, said; It is thou (o Lord) that doest cast all my sins behinde thy backe. The Prophet *Micheas* also saieth: Where is there such a God as thou art? that pardonest wickednes, and forgiuest the offences of the remnant of thine heritage? He keepeth not his wrath for euer. And why? his delight is to haue compassion. He shall come againe, and be mercifull to vs. He shal put downe our wickednesse, and cast al our sinnes into the bottome of the Sea. I faithfully beleeue, that I am a member of Christs Church, and I am also fully perswaded, that all my sinnes be forgiuen me of the Father,

1. Iohn, 1.

Esay, 43.

Mich, 7.

not

not for my merits, which are none, [illegible]
Ioh. 1. Iesus Christes sake, for Christes M[illegible]
Ierc. 13. passion, Death, and bloud-shedding [illegible]
grace and trueth, came by Iesus C[illegible]
saith the holie Euangeliste. And I b[illegible]
that God for his Sonnes sake, hath [illegible]
ly and wholly forgiuen mee all my [illegible]
he wil neuer remember them more, [illegible]
Mich. 7 impute them vnto me, nor laye them [illegible]
Psal. 32 charge, but so receiue me into his [illegible]
though I had neuer offended him, [illegible]
me his Sonne and heire, of euerlast[illegible]
rie. For euerlasting life, is the gift o[illegible]
thorow Iesus Christ our Lorde, [illegible]
Rom. 6 Apostle. This is the stay and quyer[illegible]
my conscience at this present. This [illegible]
me not to feare death, but ioyfully [illegible]
Phil. 1 for it, and louingly to embrace it, wh[illegible]
uer it commeth. For I wish to be lo[illegible]
Psal. 42. from this mortall body, and to be [illegible]
Christ. My soule hath a feruent d[illegible]
God, euen vnto the Lord my God. [illegible]
uer my soule, O Lord, out of pryson, [illegible]
may come vnto thee, and glorifie thy [illegible]
Name. For albeit, this my weake, [illegible]
sicke, and mortall bodie, shall giue o[illegible]
nature and dye, yet I vnfainedly b[illegible]
with my heart, and freely confesse w[illegible]
Of the resurrection of the body. mouth, that at the last day it shal rise [illegible]
as the bodies of al other, both men an[illegible]
men, that haue dyed, shall likewise [illegible]
There shall be a general resurrection [illegible]

Esay. All that are dead shal rise again, some to euerlasting life, and some to euerlasting paine and damnation, as our Sauiour Christ saieth: The houre shal come, in the which, al that are in the Graue, shall heare the voyce of the Sonne of God, and shal come foorth; they that haue done good, vnto the resurrection of life: and they that haue done euil, vnto the resurrection of damnation. Yea, they that shall liue and remaine, vntill the comming of our Lord and Sauiour Christe Iesus, shall all be changed; yea, and that in a moment, in the twinckling of an eye, by the last Trump. For the Trump shal blow, & the dead shal rise vncorruptible, & we shall be changed: for this corruptible body, must put on vncorruptibilitie, and this mortal bodie, must put on immortallitie. Therefore, I feare nothing at al, the putting off of this bodie: For although it sleepeth in the earth for a time, & according to the ordinance of God returned into dust: yet shall it awake, and rise againe out of the earth: so that I shall receiue it in a farre better state, then euer I had it in this Worlde; euen like vnto the glorious bodie, of our Lorde and Sauiour Christ Iesu. Wherefore, I say with the holie man *Iob*; I beleeue that my redeemer liueth, & that I shal rise out of the earth in the latter day, & that I shalbe cloathed again with this skin, & see God my Sauior in my flesh.

Esay 16

Dan. 12.

Ioh. 5.

2. Cor. 15.

Phil. 3.

Iob. 19.

Yea,

Yea, I my selfe shall behold him, not
other eyes, but with these same eyes,
hope is stedfastly set in my heart. To
I vnfainedly beleeue with my heart
freely confesse with my mouth, that
my body and soule bee vnited and
gether, I, with all the faithfull, that
ued from the beginning, vnto the
Sap. 3 of the World, shall through the bene
Math. 21, Christ Iesus, enioy euerlasting life. So
as haue truely beleeued on Christ Ie
enioy continuall and blessed peace,
as the shining of Heauen; be as the S
Apo. 4. world without end; yea, they shalbe
Psal. 48. with white garments, & haue golde
vpon their heads, They shal glorifie
do seruice day and night, before the
1. Cor. 13. ous throne of his Maiestie. They sha
God face to face, and for euer and eue
ioye the presence of Gods most excel
Maiestie, and the companie of all the
uenly Angels, and blessed Saints. O
ioyes of euerlasting life, which God h
store for all faithfull beleeuers, can no
either write, speake, or thinke at the ful
1, Cor, 2, it is written; The eye hath not seene,
eare hath not heard, neither haue entre
to the heart of man, the thinges that
hath prepared for them that loue him.
this euerlasting life, is the gift of G
Rom, 6, through Iesus Christ our Lord, to wh

all honour and glory for euer and euer.

Theoph. Amen.

Epaph. Thus haue I declared before you my faith, concerning God and his holy mis-teries, grounded I truſt, on the true and vn-reueaueable word of God. And I faithfully beleeue, that God my heauenly father wil be mercifull vnto me, and forgiue me all my ſinnes for Chriſts ſake, and receaue me vnto his heauenly kingdome, and giue me euer-laſting life, which I now moſt entierly deſire after, and long for, counting my ſelfe then moſt happy, when through death I ſhal take my paſſage towarde that moſt glorious and heauenly kingdome. For I know and am ful perſwaded, that if my earthly manſion of this dwelling were once deſtroyed, I ſhould haue a building of God, an habitation not made with handes, but euerlaſting in Hea-uen. 2. Cor. 5

Chriſt. God giue vs all that heauenly manſion.

Euſeb. Amen.

Epaph. Well, come thou hyther myne own deere wife, let me kiſſe thee & bid thee farewel. God keepe thee and defende thee. Wife.

Come yee hyther alſo my moſt ſweete chil-dren, that I may kiſſe you alſo before I dye, Childre.

and yee forget not thoſe mine exhortations, that I made vnto you, but locke them vp in the Cheſt of your breſts. God bleſſe you, and

ſend you proſperous dayes one the
God giue you his ſpirit, that yee may
his faith, feare and loue, and ſerue him
lines and righteouſnes all the dayes o
life. Yea, my ſeruants drawe neere, gi
Luk, 1 your hands. Farewel. God make you
uants and ſend you obedient harts
holy and bleſſed law. Weepe not
but pray for mee, that the will of G
be doone in mee, and that I may bo
ently and thankfully abide the go
ſure of God. I truſte we ſhall haue
meeting againe together in the k
1. C. 13. of our heuenly father, where we ſha
1. Ioh. 5 one with another, in ioy and glory,
without ende, and ſee the glorious
of God face to face, vnto our exceed
ſolation and comfort. Well, depart
name of God. The grace of our Lor
Chriſt, the loue of God and the fellow
of the holy ghoſt be with you all.

Phil. Amen. Now good brother *Epa*
ditus, how doe you?

Math, 28. *Epaphro.* The ſpirite is willing and
but the fleſh is weake.

Chriſt. I pray you ſir, bee on good
forte.

Epaph. The Lord is my comfort, b
gratiouſly dealeth with me.

Euſeb. Do you lack any thing ſir?

Epaphro. Nothing but ſtrength

hour, that I may patiently abide and suffer the good pleasure of God. Thy will be done O heauenly father, in earth as it is in heauen. Let me ly some-what higher with my head. I thanke you, it is well: a little thing God knoweth disquieteth this my sick & weake body. I trust that within few hours it shal be past all sicknes, and misery, and shall both quietly and sweetly sleepe in the hart of the earth, vntill the great day of the general resurrectiō. In the meane season shal my soule be in glory with Christ, and ioyfully behold the gratious Maiesty of God. I wil cease talking for a little while with you, and fall to communication with my Lorde God in my hart. I pray you pray for me, that I may continue faithful vnto the end. For it is written, Be faithfull vnto the death, and I will giue thee the crowne of life.

Mat. 6

Iob. 18
Phil. 1
1 Ioh. 3

Phil. Neighbours, come aside a little while, and let vs with feruent harts fall to prayer.

Christ. Most gladly.

Phil. Lord heare our prayers.

Euseb. And let our cry come vnto thee.

Phil. Saue this thy seruant, O Lord, thou Father of mercies, and God of all consolation.

Psal. 19.

Christ. And so worke in him by thy blessed spirite, that he may put his whole trust in thee.

Phil. Send him present helpe from thy holy place.

Theoph. And euermore mightely defend him against Sathan, sin, desperation, and hell.

Psal. 89

Phil. Let his enemy the deuil haue no aduantage of him.

Euseb. Nor the wicked approch to hurt him.

Phil. Be vnto him (O Lord) a strong tower, a mighty castle, and sure fortresse.

Psal. 61.

Christ. To defend him from the face of his enemie.

Phil. O Lord heare our Prayers.

Euseb. And let our cry come vnto thee.

Phil. O Lord looke down from heauen, beholde, visite, and releeue this thy seruant. Look vpon him with the eyes of thy mercy, giue him comfort & sure confidence in thee, defend him from the danger of the enemie, & keepe him in perpetuall peace and safetie through Iesus Christ our Lord.

Theoph. Amen.

Phil. Heare vs almighty and most merciefull God & Sauior, extend thy accustomed goodnes to this thy seruant, which is grieued with sicknes, visit him (O Lord) as thou didst visit *Peters* wiues mother, and the Centurions seruant. Restore vnto this sick person his former health (if it be thy will) or els giue him grace so to take thy visitation, that after

Mark. 8.

pa-

paineſull life ended, he may dwell with thee in life euerlaſting.

Chriſt. Amen.

Phil. Ariſe and let vs go againe vnto our ſick brother. Now neighbor *Epaphrod.* how do you? Reioyce I pray you in the Lord, and beare this croſſe which God hath now layde vpon you, both patiently and thankfully.

Epaph. If I haue heeretofore bin glad to receaue health at the Lords hand, why ſhuld not I alſo now take in good woorth this his moſt gentle and louing viſitation, the Lord gaue me health, & the Lord hath taken it away againe. It hath chanced vnto me as the Lords pleaſure is. Bleſſed be the name of the Lord. Iob.1 Iob.1

Theoph. This comforteth vs greatly, to heare ſo good and Godly wordes proceede out of your mouth. For of the aboundance of the heart the mouth ſpeaketh (ſaieth our Sauiour Chriſt) A good man out of the good treaſure of his heart bringeth foorth good things. Mat.12

Epaph. No man is good but God alone. Wee are all vncleane and vnprofitable ſeruants. If wee haue anie goodneſſe. It is of God: as bleſſed *Iames* ſayeth. Euerie good gift, and euery perfect gift is from aboue, & commeth downe from the Father of lights, that hee which reioyceth, ſhould reioyce in the Lord. Iam.1. Iohn.6. Math.19. Luke.17. Eſay.64.

Chriſt.

Christ. Now good Neighbour how fa
ye your selfe?

Epaph. O brother *Christopher*, I perce
there is no other way with me, but one,
to depart from this life.

Phil. Let it neuer greeue you, most g
tle neighbour, to giue ouer vnto natur
to depart from this world, at the cal
God. There is a time to be borne, &
to dye. We must be as well content to
we were to liue, and as well pleased to
the world, as we were to come into it.
are mortall, we therefore must nec
Let vs not beare heauely that neces
porteth. God created vs that we shu
dye, let vs not therefore repugne and
against the good pleasure of god. Ther
none other thing chance vnto vs by
then that hath heeretofore chaunced
our predecessors, and shall likewise ch
vnto our posterity. Who hath liued,
hath not dyed? Who dooth now, or
Phil. 9 liue, that shall not also taste death? Our
the same way muste needes bee troden
Adams posteritie. There is no meane
cape. *Adam* sinned and became mort
we haue sinned also in *Adam*. Therefor
wee are made in him mortall, and sub
vnto death. As by one man (saith S.
sinne entered into the world, and dea
the meanes of sin: euen so death wen

all men, in ſo much as all wee haue ſinned. The rewarde of ſinne is death. God indeede created man at the beginning to be immortal, and not to bee deſtroyed by death, yea, rather the Image of his owne likenes made he him, neuertheleſſe through enuy of the deuill came death into the worlde. The hiſtory of *Adams* fall is knowen, in whome wee alſo fell. Since that time, he and all his poſterity haue bin mortal, haue died and ſhal die. We al are now fleſh, earth, duſt, & aſhes, ſo ſoone as we be borne, ſo ſoone begin wee to dye. This our life is nothing elſe, but a verie paſſage vnto death: noble and baſe, poore & rich, faire and foule, well fauored, & ill fauored, mighty & weake, wiſe and fooliſh, fortunate and wretched, ruler & ſubiect, faithfull and vnfaithfull, Chriſtian and Painim, olde and young, Man, Woman and childe, euery bodely creature that liueth one the face of the earth ſhall dye, whether the life be ſhort or long, the ende of it is death. All the holy Patriarkes, Iudges, Kings, Prieſts, Prophets, and all other which liued before the comming of Chriſte dyed. *Iohn* Baptiſt, Chriſts mother, and al the diſciples of Chriſt died. Yea, Chriſt himſelfe, although moſt innocent and without al ſin after he was once clad with our fleſh, and had taken on him our nature, became mortall and to paye our raunſome vnto God the father, and to ſet vs

Iob. 3

Gen. 3

again at libertie, he ſuffered death, euen the death of the Croſſe. Is the ſeruant greater then the Lorde, or the Diſciple aboue his maſter? Our God hath troden the way before vs, and ſhall we his ſeruants refuſe to follow him? Our Maſter hath giuen vs example to dye, and ſhall wee his Diſciples diſdaine to practiſe the like? If death had beene laid onely vpon our backs which liue in this age, ſo might the burthen haue beene thought vnrighteous & intollerable, but for as much as our auncestors haue already taſted of death, and are gone, why ſhuld we that now liue, beare ſo impatiently this common chance? On this condition came we all into the worlde, that we ſhould leaue it againe. For we be heere but ſtraungers and ſoiourners, as were all our fathers. Our dayes vpon the earth alſo are but as an ſhadow, and there is none abiding. Our dayes paſſe away ſwiftly, and we are gone. The dayes of a man are the dayes of an hireling, yea, winde and nothing. Man is like vnto vanity, and his days paſſe away lik a ſhadow, where is there any man that liueth and ſhall not ſee death? Man that is borne of a woman hath but a ſhort time to liue, and yet the time that he liueth, he is full of miſery. He commeth vp and is cut down like a flower. He fleeth as it were a ſhadow, and neuer continueth in one ſtay. Heere haue we no continuing Citie,

wee seeke one to come. It is appoynted of God, that all men shal once dye. For what is our life: It is euen a vap our that appeareth for a litle time, and then vanisheth away, as *Iob* sayeth. My dayes are more swift then a runner, yea, they passe away as the ships that be good vnder saile, and as the Egle that flieth to the praye. Seeing it is Gods will, pleasure and ordinance that wee should dye: why doe wee which dayly pray on this maner (Thy wil, be done in earth as it is in heauen) shew our selues vnwilling to haue the thinge chance vnto vs, for the which we haue so oftentimes prayed? It is natural to dye: why then labour wee to degenerate and grow out of kinde? Our ancestors, the most holy, and most perfite, haue dyed: why disdaine wee then to follow their steps? It is highly for our profite: why are we then enemies to our selues? Wee cannot cease to sinne, except we dye: why doe wee not then hast to flie from so great an euill? Wee shall neuer come vnto the true life, where felicitie both ioyfull and eternall is, except we die: why then make wee so little speed to haste thither, where so many good things shalbe giuen vs? we shall neuer haue the fruition of Gods Maiestie, and the blessed company of the heauenly spirits, except we dye: why then doe we not pray dayly vnto the Lord our God, to deliuer vs from

Heb. 13
Iam. 4

Iob. 9

Mat. 6

the

the ſtinking ſincke of euils (I meane the world) that we may come & inioy his most glorious preſence? The very heathen, who knew not God aright, but only dreamed of the immortality of the ſoule, & looked for a better life after this, they knew not what red not death, but wiſhed death, and died both valiantly & ioyfully: & ſhal we be chriſtians which know god & his holy word & vnto whom ſo much comforte, hope & euerlaſting life is promiſed, refuſe gladly & willingly to die? what a ſaying of an Ethnike is this? O immortal God, how is that plea- & ioyful iorney to be wiſhed for, which being once done & paſt, there remaineth ſorrow, no care, no penſiuenes. Again, o goodly & pleaſant day, when it ſhall be my chance to leaue this filthy and troubleſome world, & come to their company, that inhabit the heanēs. If God would ſuffer me, that I being of this age, might become an infant & ſucking childe again, I would vtterly refuſe it, neither would I by any meanes, call the race that I haue run back againe, that I might againe be yong. For what pleaſure & commodity hath this life? yea, rather what diſpleaſure, incommodity, paine, trauel and trouble hath it not? but let it be granted that it hath pleaſure. Certes yet hath either ſcietie or meaſure: And nature in this world hath giuen vs a place to tary in for a while,

Libr. Queſt. Tuſcula

Lib. de Sen.

but

but not to dwel & cõtinue in it. The Heathẽ writers in their monuments, call death a changing for a better life, a quiet sleep, a remouing frõ mortality, vnto immortality, frõ trouble vnto quietnesse, from the shadow of a life, vnto a weary & vncoũterfait life, from sorow vnto ioy, from euil vnto good, an haven of rest, a solace of the mind, & end of al euil & wickednes, & a beginning of al true ioy, felicitie, & pleasure. Of these things may wee easely learne, what opinion the very heathen conceiued of death, & shal we that profes Christ, know God, beleeue his word, and call our selues dead vnto the world, recount death an euil thing, & be loath to goe vnto it, whẽ God calleth vs, as though there were no resurrection of the body, no immortalitie of the soule, no life after this, no fellowship with God, & with the heauenly spirites? The Iewes also being perswaded of the resurrection of the body, and of the immortalitie of the soule, dye ioyfully & with a lusty courage (which notwithstanding, for their vnbeleefe in Christ, are damned) and shal we which ar Christiãs, tremble & shake at the name of death, as though, after our death, we should be in worse case then wee be now? when to say the trueth, the faithfull Christians do then chiefely beginne to liue, when they depart from this world. Al good men haue euer desired to depart from this Rom. 5. 2. Cor. 5

vile

vile and wretched life, and to go vnto the
ioyful and blessed state of immortalitie. Re-
uid the Prince-like Prophet, cryeth out and
Psal. 120 sayth; Woe is me, and sory am I for it, that
I must yet longer abide in this World. Ag-
Psal. 42. gaine; Like as the Hart desireth the water
brookes, so longeth my soule after thee, O
August 11. 5 Heroor God. My soule is a thirst for God, yea, even
for the liuing God; when shal I come to ap-
pear before the presence of the liuing God.
Psa. 82. Also, in an other place he saith, O how mi-
able are thy dwellings, thou Lord of hoste.
My soule hath a desire and longing to enter
into the courts of the Lord, my heart & my
flesh reioyce in the liuing GOD. Blessed
are they that dwel in thy house, they shal be
alwayes praysing thee. One daye in thy
Courts, is better then a thousand. I had ra-
ther be a Doore-keeper, in the house of my
Psal. 113 God, then to dwel in the Tents of vngodli-
nesse. In an other Psalme he praieth on this
maner: Deliuer my soule out of prison, that
it may come & prayse thy name. The holie
Tobie 3 man *Tobias* made his prayer vnto God, and
said, O Lord, deale with mee according to
thy will, and command my spirite to be re-
ceiued in peace: for more expedient were it
for me to dye then to liue. How desirous
Phil, 1 the holy Apostle S. *Paule* was to goe from
the vale of miserie, vnto the heauenly king-
dome, these his wordes declare manifestlie.

Christ

Christ is to me Life, and Death is to mee advantage. Againe; I desire to be loosed, & to be with Christ. What shall speak of that antient godly Father *Simeon*, which so soone as he had seene Christ, knowing him to bee the Sauiour of the world, was very desirous to dye; And brast out in these words & said, Lord, now lettest thou thy seruant departe in peace, according to thy promise: For mine eies haue seene thy saluation, which thou haste prepared, before the face of all people: A light to lighten the Gentiles, and the glorie of the people of *Israell*. Of the like affection, with these afore, rehearsed were without all doubt, all godly persons, from the beginning, then being most ioyful, when they saw the time of their departure, from this wretched World to be come: so likewise brother *Epaphroditus*, ought both ye and we to reioyce and bee glad, when death approcheth and commeth vppon vs. For then beginneth our felicitie, wealth, quietnesse, safetie, ioy, pleasure, comforte, & glory, as the voyce from Heauen said: Blessed are the dead, which dye in the Lord. For from hence forth the spirit saieth, that they shall be at rest from their labours, paines, and trauels. Precious and right deere in the sight of the Lord, is the death of his Saintes, saith the Psalmist. The soules of the righteous (saith the Wise-man) are in the hand of

Luk. 2. 29.
Esay 42.
Esay 46.
Act. 13.
Apo. 14.
Psal. 116.

God

God, & that pain of death shall not [illegible] them. In the sight of the vnwise, they [illegible] peare to dye, but they are in peace. [illegible] not therefore feare death. To the Infidel vnfaithful man, death is both feareful & [illegible] rible; but to a faithful man, it is both [illegible] sant and amiable. Therefore neighbour [illegible] *Epaphroditus*, as you haue hetherto in all [illegible] words, shewed your selfe a faithful man [illegible] wel contented to obey the wil of god, so [illegible] wise practise the same now in your [illegible] If the good pleasure of GOD, bee [illegible] this sickneſſe, to call you out of this [illegible] miserie, striue not against the will of GOD, but submit your self to Gods holy [illegible] and doubt nothing, but it shall bee to your great commoditie, and singular profite.

Rom. 8 all thinges woorke for the beſte vnto them that loue God. GOD hath appoynted the

Iob. 14 Iohn. 11, bounds of your life, & beyond that, ye cannot goe. When the twelfth houre comes, then shall ye make an end. Labour therefore to make such an ende, as GOD therewith may be pleased, seeing you knowe and

Math. 10, are fully perswaded, that not an haire doth fall from your head, without the good will of God, much lesse, shall your life be taken

Luke. 12, Apo. 2 Psal. 15. away from you, till the verie houre commeth, which God hath appoynted, in whose hands onely are the Kayes both of life and death.

Epaph. Death is terrible and fearefull.

Phil. The Wise-man saith: O death, how bitter is the remembrance of thee to a man that seeketh rest & comfort in his substance & riches, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things? yea, vnto him that setteth al his mind on belly cheere. O heare, how acceptable & good is thy iudgement vnto the needful, & vnto him whose strength faileth, and that is now in his last age? &c. Be not thou afraide of death, remember them that haue bin before thee, and that come after thee. This is the iudgement of the Lorde ouer all flesh. And why wouldest thou be against this pleasure of the highest? &c. To the vnfaithfull, death indeed is terrible and fearefull. For then beginne their sorrowes and miseries, their plagues and torments, as wee may see in the History of the Rich-man. But to the faithfull and true beleeuing, death is pleasant and amiable. As it is written: Precious in the sight of the Lord, is the death of his Saints. For then cease all their miseries and trauels, and beginne their ioyes and pleasures. Whosoeuer is a true Christian, & fixeth the eyes of his mind through true faith, on the death of Christ, he shal not greatly be afraid of death, but he shall rather triumph ouer death, & with a lusty courage say thus vnto death. O death I will bee thy death.

Eccle. 41

Remedies against the feare of death.

Luk. 16

Psal. 116

Apo. 4.

Sap. 2.

Ose. 13.

For

For death is ſwallowed vppe into victo
through Ieſus Chriſt our Lord. The ſting
death can now no more hurte the faith
Ioh,5. As our Sauiour Chriſt teſtifieth; Verily, v
rilie, I ſay vnto you: Hee that heareth
word, and beleeueth on him that ſent
hath euerlaſting life, and ſhall not co
Ioh,6 to damnation, but is eſcaped from d
vnto life: Againe, verily, verily, I ſay v
you, he that putteth his truſt in me, ha
Ioh.8 uerlaſting life: I am the liuing bread,
came downe from heauen; if ma
of this bread, he ſhall liue for euer.
Verily, verily, I ſaye vnto you, If any
keepe my ſaying, hee ſhall neuer taſt d
Ioh.11 Alſo in an other place: I am the reſurre
and life; he that beleeueth in me, alth
he be dead, yet ſhall he liue, and euery
that liueth, and beleeueth in mee, ſhall
uer dye.

Remedies againſt the paines of death.

Epaph. Death is painefull.

Phile. Who wil not be content to ſuffe
little & ſhort pain, that he may for euer
ter enioy continual quietneſſe and eter
2. Tim, 2 Rom. 5. ſting reſt? Nothing is gotten without pa
and trauell, no man is crowned, except
ſtriue lawfully. The afflictions of the
are not worthy of the glory, which ſhall
ſhewed vpon vs, notwithſtanding, if
dye with Chriſt, we ſhall alſo liue with
1. Tim, 2, If we ſuffer, we ſhal raigne with him.

sore, be of good comfort, God is faithfull which will not suffer you to be tempted aboue that you are able to beare. The Lord our God, is a Father of mercies, and God of all consolation, which will without all dout be present with you, & cõfort you in al your sicknesses & paines. For as the afflictions of Christ are plenteous in vs: euen so is our consolation plenteous by Christ; as you are partaker of the afflictions; so shall ye bee partaker also of the consolation. For this short and light trouble, sickneſſe, and paine, prepareth an exceeding and an eternall waight of glorie vnto you, while you looke, not on the thinges which are seene, but on the thinges which are not seene: For the things which ar not seene are eternal: If you consider the great & intollerable paines, that many good & godly men haue suffred on their bodies for christs sake, it shall the lesse greeue you to beare this your sicknes, yea, death, & the paines thereof. The Prophet *Esay*, for the hope of euerlasting life, suffered his body to be cut a sunder with a saw of Woode. *Ieremie* was stoned vnto death. *Amos*, after many grieuous torments, was thrust into the temples of the head with a great nayle of Iron, & so shordy after dyed. *Iohn* Baptist was cast into prison and beheaded: *Iames*, the brother of *Iohn*, was slaine with the sword. *Steuen* was

ſtoned to death. Chriſt our Lord & Sa
Math. 27. ſuffred moſt bitter paines, & died the
of the croſſe. I paſſe ouer many other,
of the old & new Teſtament, which re
no kinde of pains, ſo that they might ob
the rewarde of euerlaſting life, ſome (
Heb. 11 bleſſed Apoſtle ſaith) were tried with
ing and ſcourgings, with bondes and
ſonment, ſome were ſtoned, ſome
1. Pet. 14 hewen aſunder, ſome were ſlain with
4. Reg. 1. all were troubled and vexed. How gl
ful, & ready, the holy Apoſtle S. Paul
ſuffer al kind of paines & torments,
glory of God, theſe his words do abo
ly ſhew. The holy ghoſt doth teſtifie
Act 20 ry cittie, ſaying, that bonds & troubles
bide mee, but I care not for them; ne
my life deare vnto me, ſo that I may
my courſe with ioy, &c. Againe, I am
not only to be bound, but alſo to dye
Act. 21 ruſalem, for the name of the lord Ieſu. W
ſhall I ſpeake of the other bleſſed M
whereof, ſome were deuoured with
beaſts, ſome burnt with fire vnto aſhes,
broyled vnto death vpon hote Coles,
ſlaine with the ſword, ſome hanged
gibbets, ſome pearſed to death with
ſome beaten to death with ſtones,
boyled, ſome rent in peeces with hot
ning Iron crowns, ſome racked, ſome
ued, ſome cruelly murthred in pri

Who is able to declare the moſt bitter paines, and greiuous torments, which they gladly ſuffered on their bodies, for the glory of God, and the fruition of his Maieſtie; If ye conſidder theſe things well, you ſhal eaſily finde, that the paines which you now ſuffer, are nothing to be compared vnto the moſt bitter & intollerable torments, which the men of God ſuffered. And notwithſtanding, if you abide theſe light paines ioyfully, patiently, and thankfully, you ſhall moſt certainely enioy and poſſeſſe that heaueuly Kingdome, which they haue already obtained. Faint not therefore, good neighbour *Epaphroditus*, but abide the good pleaſure of God, and his bleſſed working, ſo ſhall hee without faill, bring all things to ſuch paſſe as ſhall be moſt vnto his glory, and vnto your comfort.

Remedies againſt thought taking, for departing from worldly goods. Gen 47 Pſal. 39.

Epaph. Death taketh me away, from my gorgeous and pleaſant houſes, and from all the temporal things that I haue.

Phil. In this worlde, wee all are but ſtrangers and Pilgrimes, we haue here no dwelling cittie, but looke for an other, that is to come. The houſes that you leaue behinde you here, be they neuer ſo gorgeous and pleaſant, are but earthly, made of clay, and weather-beaten ſtones, and ſhall in proceſſe of time decay, and returne vnto duſt, & become things of naught. But after your de-

parture from this vale of wretchednes, you
ſhall haue a building of God, an habita-
on not made with handes, but euerlaſting
2. Cor. 5. in Heauen. You ſhall dwell in a Cittie that
is of pure golde, like vnto cleare glaſſe, &
the foundations of the Walles of this Cit-
are garniſhed with all manner of precious
ſtones, the Gates are of fine Pearle: Yea,
Apoc. 21. the ſtreetes of this Heauenlie Cittie, are
pure gold. It hath no need of the Sunne, nei-
ther of the Moone to lighten it, for the
brightnes of God doth lighte, & the Lam-
is the light of it. And as touching your o-
ther temporal thinges, frō the which, as you
ſay, death taketh you awaie, you haue no
cauſe to be ſorry for that. For as concerning
your gallant apparrell, which if they be well
worne, will ſoone be Motheaten: if they be
worne, they will ſhortly fall to rags: in the
ſteede of them, you being once placed in
the heauenly Cittie, ſhall be cloated of God
with white garments, which ſhal neuer wax
olde, but alwaies abide glorious and incor-
ruptible. You ſhall alſo haue a golden crowne
vpon your head, and you ſhall ſit with
Chriſt vpon his ſeate: And in the ſteede of
your daintie fare (which howe vile it is, after
Apoc. 3. the diſgeſtion you know) yee ſhall eate of
the kingdome of GOD *Manna*, that is to ſay,
yea, ye ſhall eate of the tree of life, which is
in the midſt of the Paradiſe of God, &

meate shall abide for euer most pleasante and vncorruptible. And touching your golde & siluer, & such other worldly treasures, wherewith God blessed you into this world for a season, neuer remember them any more, but bid them farewel. For what other thing are they (seeme they neuer so precious, pleasant, and goodly) then red & white earth, & heareafter shall returne vnto dust? In the stead of them, God in his kingdome shall giue you such treasures as neuer man with mortall eyes sawe the like. You also shal haue such ioyes and pleasures, as neither eye hath seene the like, nor eare heard the like, neither is any man able to conceiue them in his hart, so great are the treasures, so infinit are the pleasures which GOD hath prepared for them that loue him. Who will not be glad to change lead for siluer, and copper for golde, corruptible and earthly things, for immortall and heauenly treasures? Here see you that you loose nothing by death, but get very much: So that you may now say with the holy Apostle. Christ is to me life, and death is to me vantage.

1. Cor. 2.

Phil. 1.

Epaph. Death taketh mee away from my deare friende, in whose companie I greatly delight.

Phil. In worldly friendship there is no certainty nor assurance. He which this day is a

Remedies against thought-taking, for departing from worldly friends

friend, is to morrow an enemy, this daye prooued true among men, almost by daily experience: there ar diuers kinds of friendes as the Wiseman teacheth: Some be friendes but for a time, such will not abide in the day of trouble. Some be friendes for the Table sake, and when a man falleth in pouertie, continue not. Some bee friendes onely in countenance, and in heart, hate most extreamely. Some bee earnest and hearty friendes, which will abide by a man, when Fortune is most froward. But of these there are very few. And they which now be friendes, may suddenly through occasion, be made mans vtter enemie. Therefore saith the

Eccle. 6 Of worldly friendship

Psal. 145 Put not your confidence in Princes, nor in the Children of men, in whome there

Iere. 17 is no health. Also, the Prophet sayeth, Cursed be he that trusteth in man, and maketh

Ioh. 6. flesh his strength. Yee see in the Gospell, that they which so dearely loued Christ, that they would haue made him a King, shortely after, for no occasion fell away from him, and followed him no more. Againe, those people which very ioyfully receiued Christ, when he came riding into Ierusalem, cut downe bowes, strowed them in the waies, yea, and spread their garments in the waies, and cryed with a loud voyce, saying: Good-lucke, vnto the Sonne of Dauid. Blessed is hee that commeth in

Mat. 21

Luk. 19. Ioh. 12

name of the Lorde, within few daies after cryed with a ſtout voyce, and ſaid: To the Croſſe with him, to the Croſſe with him: If thou letteſt him goe, thou art not *Cæſars* friend. If he were not a naughty-pack, wee would neuer haue deliuered him vnto thee: Behold the friend ſhip of this world. Nether let any man promiſe himſelfe better things of his now moſt deare-friend. Men ar vaine & lyars, fleeting and vnſtable: But when you come into the kingdome of God, you ſhall haue ſuch friends, as ſhal for euer continue, faithful, louing, & vnconſtant. GOD the Father, God the Son, and God the holy Ghoſt ſhal be your friends, which do neuer change, but alwaies abide one. All the glorious Angels and bleſſed Spirits of Heauen, ſhall be your friendes alſo. Who will not gladly change vncertaine friends, for ſuch as are moſt certaine & moſt faithful? Haue you now loſt any thing by departing from worldly, vnto Heauenly friends?

Ioh. 19
Ioh. 18

Epap. But I ſhal neuer more ſee them nor haue company of them, that we may reioyce and be glad againe together.

Phil. If your friendes liue in the feare of God, & departe in the Chriſtian faith, they may be ſure to come thither where you ſhal bee, euen vnto that glorious Kingdome of God, where you ſhall both ſee them, knowe them, talke with them, and bee much more merry

Of knowing on another after this life.

merry with them then euer you were in the world.

Christ. Many doubt of that.

Phil. Why so? Shall the knowledge of Gods elect & chosen people, be lesse in the kingdom of God, then it is in this World? We being in this corruptible body, know one another, when we see not God but with
2. Cor. 12. ỹ eies of our faith: & shall we not know one another after that we haue put off this vile full body, and see God face to face, in the sight of whom, is the knowing of al things? We shall bee like the glorious Angels of
1. Iohn. 3 heauen, which knowe one another, and
Rom. 12. then come to passe, that one of vs may not know another? Shall we be equal with the Angels in other thinges, and inferiour vnto them, in knowing one another? We shall know and see Christ as hee is, which is the
1. Cor. 11, wisedome, image, & brightnes of the heauen-
Eph. 1. ly father, & shal the knowledge of one another, be hid from vs? We are members of one body, & shal we not know one another? wee know our head which is Christ, & shall we not know our selues? we shalbe citizens
Psal. 83. of one heauenly citty, where continual light shalbe, and shall we be ouer-whelmed with such darknes, that we shal not see & know one another. They that in this world are singing men, continuing togither in a place but for a season, knowe one another,

shall we which for euer shall continue together singing, praising and magnifying the Lord our God, not know one another? They that are in houshold, and serue one Lord & master, know one another in this world, and shall not we know one another, which in the kingdome of heauen, shall continually serue the Lord our God, togither with one spirite, & with one minde, there is a certaine knowledge one of an other heere in this earth, euen among the vnreasonable & bruit beasts, & shall our fences bee so darkned in the life to come, that we being immortall, incorruptible and like vnto the Angels of God, yea, seeing God face to face, shall not know one another? we shall know God as he is, & shall we not know one another? *Adam* before hee sinned, being in the state of innocency, knew *Eua* so soone as God brought her vnto him, and called her by her name, and shal not we being in heuen, where we shall be in a much more blessed and perfect state then euer *Adam* was in *Paradise*, know on another shall our knowledge be inferiour to *Adams* knowledge in *Paradise*? when Christe was transfigured in mount *Tabor*, his Disciples *Peter*, *Iames*, and *Iohn*, did not only know Christ, but also *Moyses* & *Helias*, which talked there with Christ, whome notwithstanding they had neuer seene nor knowen in the flesh. Wherof we may learne, that when we come

Gen. 2.

Math 17. Mar. 9.

to behold the glorious Maiestie of the g
God, we shall not onely knowe our Sa
Christ, and such as with whome we were a
Heb. 12: quainted in this world, but also all the ch
and chosen people of God, which haue b
from the beginning of the world, as th
ly Apostle saith. Yee are come to the m
Sion, and the citty of the liuing God, th
lestiall *Ierusalem*, and to ane innume
sight of Angels, and vnto the Congreg
of the first borne sonnes which are wri
heauen, and to God the Iudge of all,
the spirits of iust and perfect men, and
sus the Mediatour of the newe Tes
&c. When we are once come vnto th
uenly *Ierusalem*, wee shall without all
both see & know *Adam*, *Noe*, *Abraham*,
Iacob, *Ioseph*, *Moyses*, *Samuell*, *Dauid*, *Iosias*,
baptist, *Mary* the mother of Christ. *Peter*,
Iames, *Paull*, and all the most blessed co
ny of the Patriarkes, Prophets, Apo
Martyrs, with all other the faithfull. A
are all members of one body, whereof
Christ is the head: so shall we know one
other, reioyce together, and be glad one
another. Moreouer, ỳ history which we
Luke 16. of the rich vnmercifull man, and of *Laz*
declareth euidently, that in the life to co
we shall know one another. In that wo
that the rich glutton being in hell, did k
both *Abraham*, and *Lazarus* beeing in

and that *Abraham* also knew that vnmercifull rich man, although the one was in glory, the other in paine. If that they which are in hell, doe both see and know them that are in heauen, and they which are in heauen knowe them also that are in Hell, the one place being so farre distant from the other: much more do they know one another that are Citizens in one Cittie, fellow heires of one kingdome, members of one body, and fellow seruants in one household, seruing one Lord and God. If there bee mutuall knowledge after this life betweene good and euill: much more shall the saints and the holy ones of God, knowe one another in the kingdome of our heauenly father. Our sauiour Christ said to his disciples. When the son of man shall sit in the seate of his Maiestie, you also shall sit vpon the xii. setes, iudging the xii. trybs of Israel. If after the generall resurrection, and at the iudgement one should not know another, how shall then the Apostles iudge them vnto whom they preached? They cannot iudge and bee witnesses of the condemnation of them, whome they knowe not. Heereof also it manifestlie appeareth, that after this life one of vs shall knowe another. After that Christ was risen againe, and had a glorified body, the Apostles knew him yea, and that so perfectly that none of them needed to say vnto him. What are thou?

Math. 19.

Iohn. 21.

For

For they knew well that he was the L
Heereof may it truely be gathered, t
faithfull shal as perfectly know one a
in the life to come, as the Apostles k
Christ after his resurrection, or as Pet
and *Iames*, knewe *Moyses* and *Helias*,
mount *Tabor*, when Christ was transfi
Math.7, Mat.9. Many other things might be alledged
the holy Scripture, to declare that we
know one another after this life, but
for this present may seeme to any ind
person abundantly to suffice. If I sh
herse to you all the sayings both of th
ent, and late writers concerning this
I should spend a great parte of this d
too much trouble you, notwithstan
will rehearse one thing of S. *Gregory*
Dialogues and bid all the other fa
There is a certaine thinge (saith he) in
elect and chosen people, which is to be
uelled at, for they (being in heauen) do
onely knowe them whome they kne
this world, but they know also the good
ple, whome they neuer saw, euen as per
as though they had afore both seene
knowen them. For when they in that e
lasting inheritance shall see the auncie
thers, they shall not be vnknowen to t
sight, whome they alwayes knew in wo
for when al they with one clearenes, d
holde God, what is it that they should

where knowe, where they knowe him that knoweth all things?

Epaph. This is a comfortable hearing.

Phil. No lesse true then comfortable.

Epaph. I trust then with in few houres to se all the faithful, which before me haue departed in the Lord, my children also, and all my other acquaintance.

Phil. You shall both see them, know them ioyce and be merry with them.

Euseb. I maruell that any man shoulde doubt of this doctrine, being so clearely set forth by the authority of the holy scriptures, & by the testimonies of the godly writers: seing that the very heathen which knowe not God aright, being perswaded of the immortality of the soule, neuer doubted of it, but were thorowly resolued, that such as liued in this world iustly and vprightly, & deserued well of the cōmon wealth, whensoeuer they departed from this life, should goe vnto the blessed company of the immortall Gods, & there not onely see and know the Gods, but also all those noble, good, and vertuous persons that euer liued in this worlde, as well such as they neuer knew, as also those, whom in this world they did most perfectly know. And they beeing thus perswaded, desired death, at the least when the time of their departure came, they took their death the more

ioyfully

ioyfully & patiently. I wil rehearse to
the wordes of one or two of them. I
great desire (said *Cato* the elder) to see
Lib, De Senect. fathers, whom I honored and loued.
wish, not onely to talke with them,
I haue knowen in this worlde, but
also, as of whom I haue heard and
& I my selfe haue written. If I were
going thitherward, I would neuer haue
to returne hether againe. Againe, he
O that noble & pleasant day, when
be my chance, to come vnto that
company, and blessed fellowship,
part from this troublous & stinking
For then shall I goe, not onely vnto
men, of whom I spake vnto you
also vnto my *Cate*, which was as
man as euer liued, and as noble.
written of *Socrates*, that when he
his death, among many other things,
that it is a most blessed and goodly
them to come together, which haue
Lib. 1. Quest. Tuscula. iust and faithfully. Oh (said he) what a
pleasure thinke you it to be, friendly
with *Orpheus*, *Musens*, *Homerus*, *Hesiodus*,
such like? verily, I would dye full
were possible to gette those thinges
speake of. Thus see wee, that many
the verie Heathen, which were
of the immortalitie of the soule, be
that they which in this worlde liued

iustly, honestly, should al goe vnto a ioyfull place of rest; and there hauing the blessed company of the immortal Gods, they shuld know one another, talke and reioyce one with another.

Theop. As touching the Ethnicks, which in this world, lead a iust and vpright life in the sight of mē. I pronounce nothing, but leaue them vnto Gods iudgement: but as concerning the faithful Christians, which beleeue in God, feare and loue God, are perswaded of their saluation in Christs blood, & frame their life vnto the vttermost of their power, according to the commandements of God, as they shal all obtaine one glorious kingdome, and be Citizens of one Cittie: so likewise shall they see and knowe one another, talke, reioyce, and be merrie one with another, this is my beleefe.

Phil. I agree with you in my opinion, concerning this matter. Therefore, good neighbour *Epaphroditus*, be of good cheere, take a good heart vnto you, faint not, neither feare you death: for the time is at hand that you (leauing this wretched world, & the inhabitants thereof) shall come vnto that moste glorious and heauenly kingdome, where you shal haue the sight and knowledge, not only of God, & of his holy Angels, but also of all Gods elect and chosen people. Al your dear friends, which ar gone afore you, shall glori-

glorioufly come and meete you, ioyfully re-
ceiue you, gladly preſent you vnto the Ma-
fty of God, and ſo ſhall you altogether re-
maine in all glory and ioy for euer and
uer.

Epaphro. Amen. God grant.

Chriſt. Sir how doe you?

Epaph. I truſt you doe remember what
my Neighbour *Philemon* hath ſaid vnto you.

Epaph. Yea right well, I thank God.

Chriſt. Then ſir, I pray you bee of good
comfort.

Epaph. I am well content to forſake the
world, and al that is in the world, and to go
vnto thee my God.

He is willing to forſake the worlde

Euſeb. I truſte that there is none other
thing that troubleth you.

Epaph. Yes, not out wardly, but inwardly.

Euſeb. Inwarde trouble is the greateſt
greefe in the worlde. Declare I prayes you
what it is, and we will do the beſte we can to
quiet your minde.

Epaphro. Let me alone a little, and pray
for me.

Euſeb. Well content. Neighbours, let
vs commend this our ſick brother vnto God
with our prayers: for he deſireth it.

Iam. 5.

Phil. God commandeth vs by his holy
Apoſtle, ſaying: If any be diſeaſed among
you, let him call for the elders of the congre-
gation, and let them pray ouer him, and

Lorde. And the prayer of faith shal saue the sick, and the Lord shal raise him vp, and if he haue committed sinnes, they shal be forgiuen him. Knowledge your faultes one to another, and pray one for another, that yee may bee healed. The prayer of a righteous man auaileth much, if it be feruent. Let vs therefore kneele downe and pray: O Lorde heare our prayer.

Euseb. And let our crye come vnto thee.

A prayer.

Phil. O Almightie and euerlasting God, which lightnest all men that come into this world: we beseech thee, lighten the heart of this sick, weake, & diseased person, with the beames of thy diuine grace and mercy that al his thoughts, words, and works, may be so directed, that he may be acceptable to thy godly maiestie in true faith, & perfect loue, through thy onely Sonne Iesus Christ our Lord and Sauiour.

Christ. Amen.

Phil. Oh eternall and mercifull GOD, looke downe from Heauen, and visit this thy weake seruant, as thou didst visite *Toby* and *Sara*, *Peters* wiues Mother, and the Capitaines seruant. Blesse him, as thou didst blesse *Abraham*, *Isaac*, and *Iacob*. Behold him O Lord, with the eyes of thy mercie: Replenish his hart with al ioy, and keep from him all sinful thoughts, and wicked imaginations. And send downe thine Angel of peace,

that he may keepe and defend him in e[illegible] lasting peace, through Iesus Christ thy [illegible] Sonne our Lord and Sauiour.

Euseb. Amen.

A Prayer, *Phil.* O Lord Iesu Christ, the onely S[illegible] our of the world, and true Physition, b[illegible] body and soule; wee most humblie be[illegible] thee, mercifully to beholde this our [illegible] brother, which is a member of the m[illegible] bodie, wherof thou art the head, & a br[illegible] of the which, thou art the true Vine. Be [illegible] vnto him, the most louing *Samaritane*. [illegible] Wine and Oyle into his Woundes, [illegible] them vp, lay him vpon thy beaste, & [illegible] leaue him, vntil thou hast brought him [illegible] that Inne, which is, the glorious king[illegible] of thy heauenly father. Remooue from [illegible] al vnfaithfulnes & mistrust, and graue [illegible] hart, true & earnest faith in thee, and [illegible] most precious bloud: suffer him not [illegible] spaire, nor to dout of thy godly grace. [illegible] the remembraunce of thy moste mer[illegible] promises, set foorth in thy holy Gospell, [illegible] uer be out of his heart. Suffer not Sath[illegible] preuaile against him. Let not his consci[illegible] be cumbred with the terrours, either of [illegible] or death. Be thou his strong Castle & [illegible] ty Fortresse. Assist him now in this his [illegible] uous affliction. Let not his soule be a pr[illegible] vnto his enemies, neither giue thou him [illegible] uer vnto the cruell hands of his terrible [illegible]

Col. 1.

Ioh. 15
Luk. 10

ersaries: but shew vpon him presently thy powerfull goodnesse, that hee through thy help, hauing the ouer-hand of Sathan, may finish his course with ioy: and so after his departure from this troublous world, come vnto the blessed Hauen of quietnesse, where thou with the Father, and the holy Ghoste, liuest and raignes, one true and euerlasting God, world without end.

Theo. Amen.

Epap. O Lord rebuke me not in thine indignation, neither chasten me in thy heauy displeasure. Haue mercie on me, Oh Lord, for I am weake: heale me (O Lord) for all my bones are sore troubled: yea, my soule is grieuously vexed, but Lord, how long? O how long wilt thou defer thy helpe? Turne thee, ô Lord, and deliuer my soule: Oh, saue me for thy mercies sake. Psal. 38. Psal 6.

Phil. O neighbour, how is it with you?

Epap. Now that I had through your godly exhortations, well digested my departure fro this world, and was well content to goe hence, whensoeuer the Lord my god calleth me: now am I so troubled in my conscience, that I begin almost to dispaire of gods mercy toward me, yea, & with that there were no God, nor no life after this. Remedies against desperatiõ

Phile. Gentle brother, faint not in your faith, neither dispaire you of the great mercies of God, but cal on the Lord your God,

with ſtrong faith, and he full gratiouſly ſend preſent remedie for you, from his Temple.

Epaph. Oh my conſcience is grieued, vexed, troubled, & diſquieted, while I behold the fierce wrath of God againſt me, conſider how wicked a life I haue led, how often I haue broken Gods holy commandements.

Phil. Feare not deare brother, for though you be neuer ſo ſinfull, GOD is mercifull. Though your ſinnes be great, yet the mercies of God much greater. God ſaueth not vs, becauſe we are righteous, and without ſinne, but for his mercie, and pitie ſake, when hee ſeeth vs repent, beleeue, and ſeeke for remedie at his hand, for Chriſts precious blouds ſake.

Truth.

Epaph. Sathan now in this my ſickneſſe doth ſo moleſt & trouble me, that me thinke I feele a very hel within my breaſt.

Remedies againſt the temptations of Sathen.

Phil. The maner of Sathan, which is the common aduerſarie of all men, is when a man is grieuouſly ſick, & like to die, ſtraight waies to come vppon him at the beginning very fiercely, & ſhew himſelfe terrible vnto him, and to caſt before his eies ſuch things that except he taketh heed, he ſhall ſee nothing, but the fierce wrath, & terrible iudgment of God againſt ſinners, againſt hell, desperation, death, and hell, and

Note

euer maketh vnto the vtter confusion of the sick-mans conscience.

Iacob. So it is now with me.

Phil. Feare not. It is his old propertie, if you had leade as holie and as perfecte a life, as euer did man in this Worlde, yet would hee deale on this manner with you. He knoweth right-well, that the time of your departure is at hande, and that GOD will shortly call you, from this sorrowfull and mortall life, vnto a blessed and immortall life. Therefore, laboreth hee vnto the vttermoste of his power, to plucke you from so ioyfull a state, and to make you his pray. But bee you not afrayde. For whom of Gods Elect, hath hee let passe vnassayed, vntempted, or vnprooued: Hee feared not to assaye the Sonne of God, after he had put on our nature: and thinke you Matth. 4. to escape free? His nature, disposition, and office is to destroy: maruell you therefore then goe about to seeke your destruction? His propertie is to disquiet: wounder you therefore if he trouble you? Hee is a lyer, Iohn. 8. and what trueth therefore can come out of his mouth? If he say vnto you, that GOD is angrie with you, and will destroy you, knowe him to bee a lyer: and whatsoeuer he saith against your saluation, beleeue it not: but know it to be a lye. He is a murtherer: what

life

Apo.12. life, then can come from him? He is an [illegible]
ser of the brethren? how then can he [illegible]
1.Pet,5. any good or comfortable thinge vnto [illegible]
He is your vtter enemie; how then is [illegible]
sible, that he may be your friend, and [illegible]
your quietnes? Feare him not therefore [illegible]
is but a coward, & a very slaue. They [illegible]
brags, whatsoeuer he threatneth. He [illegible]
well hisse at you, but he cannot sting [illegible]
He may look vpon you, with a terrible [illegible]
feareful countenance, but he can do [illegible]
harme. He may go about to tempt you [illegible]
Iam.4. to ouercome you, it lyeth not in his [illegible]
Heare what S. *Iames* saith: Resist the [illegible]
and he shall flie from you. Draw nye [illegible]
God, and he shal draw nye to you.

Epa. Yea, but how shal I resist the [illegible]

How to resist the deuil. *Phile.* Not as the superstitious P[illegible]
were woont to doe, with casting of [illegible]
water about your chamber, with laying [illegible]
lie-Bread in your Windowe, with [illegible]
a Crosse, made of halowed Palmes, [illegible]
beds head, nor with ringing of the [illegible]
bell, or other such beggerly superst[illegible]
Popish, and deuellish ceremonies.

Epaph. How then?

Phile. With faith, with prayer, and [illegible]
the word of God.

Epaph. How with faith?

Phil. Cast the eyes of your minde [illegible]
strong Faith, on the seede of the W[illegible]

which hath trodon downe the Serpentes head, and destroyed his power, as hee saith by the Prophet: Oh hell, I will be thy destruction, which by death hath put him to flight, that had Lordshippe ouer death, euen the Deuill, that he might deliuer them which through feare of death, were all their life-time subdued vnto bondage: which also (as the Apostle saieth) hath spoyled rule and power, and hath made a shewe of them openlie, and hath tryumphed ouer them in his owne person. So shall you bee sure to escape his grieuous assaultes. For the Sonne of God appeared for this purpose, euen to destroy the workes of the Deuil. Christ was figured by that Brasen Serpent, which God commanded *Moyses* to set vppe in the Wildernesse, adding this promise vnto it, that whosoeuer being strikē of the fiery Serpēts, did looke on that, he should be healed. After this maner, it is betweene Christ and vs. If that firy Serpent the Deuill, hath striken & wounded vs, let vs look vpō Christ with strong faith, and wee shall surely for Gods promise sake, be made whole, as Christ himselfe testifieth, saying: As *Moyses* lifted vp the Serpent in the Wildernes: so must the Son of man be lifted vp, that all that beleeue on him, should not perish, but haue euerlasting life: for God sent not his son into the world, to condemne the world, but that the world

Ose. 13
Heb. 2.
Col. 2.
1. Ioh. 3
Numb. 21.
Ioh. 3.

ſhuld be ſaued through him. If Sathan [illegible]
fore hath either wounded you alreadie, [illegible]
els goeth about ſo to doe, feare not, [illegible]
vnto Chriſte, looke on him with the [illegible]
Heb. 11. your faith, ſo ſhall you be free from [illegible]
nimous iawes. For as you are now [illegible]
ſo were all godly men, but they ouer[illegible]
1. Pet. 5. the tempter through ſtrong faith in [illegible]
Therfore ſaith S. *Peter*, Be ye ſober & [illegible]
for your aduerſarie the deuil, goeth [illegible]
like a roaring Lyon, ſeeking whome [illegible]
deuour, whome reſiſte yee ſtrong [illegible]
1. Ioh. 5. S. *Iohn* alſo ſaith. This is the victorie [illegible]
ouercommeth the world, euen our fai[illegible]
onely al godly and faithful men were [illegible]
ted, but alſo our Sauiour Chriſt: And [illegible]
a greate comforte for vs. For in that [illegible]
Math. 4. tuned himſelfe to be tempted, hee [illegible]
Heb. 2. to ſuccour them alſo that are tem[illegible]
Chriſt being tempted, ouercame his [illegible]
tations, to get vs the victory ouer the [illegible]
Note. ter. His triumph is our victorie, and his [illegible]
tory is our triumph. Whatſoeuer hee [illegible]
and got in his humanite, hee did, and [illegible]
not for himſelf, but for vs. And God is [illegible]
full (ſaieth the Apoſtle) which will not [illegible]
1. Cor. 10, 13 fer you to be tempted aboue your ſtreng[illegible]
but will in the midſt of the temptatiō [illegible]
away, that ye may be able to bear it. Be[illegible]
therefore in Chriſt, and you are withou[illegible]
danger.

Epaph. I beleeue, Lord helpe thou mine vnbeleefe, O Lord increase my faith.

Phil. Feare you not, but God both will and doth heare your prayers for the Lorde is nye vnto all them that call vppon him in truth. Psal. 145.

Epaph. You made mention also of prayer, saying that that is also a meane to resist Sathan.

Phil. I reioyce greatly, and I giue God most harty thanks, that in this your sickness, your memory continueth still stedfast and perfect.

Epaph. I praise God for it.

Phil. That prayer is a necessary remedy, for the auoyding of Sathans temptations, the holy Scriptures teach manifestly in diuers places. Our Sauiour Christ saith watch and pray that ye fal not into temptation. Againe this kinde of deuils is not cast out, but by Prayer and fasting. To represse the temptations of Sathan, al godly men euen from the beginning, fled vnto faithful prayer, as a mighty & sure defence against Sathan & al his crafty assaules. And God hath commuanded vs to pray, whensoeuer we are troubled and doth also promise vs, that he will both heare and helpe vs. Call vpon mee (saith he) in the time of thy trouble and I will deliuer thee, and thou shalt honour me. The Lorde is nye vnto them that are of a troubled hart

and hee will helpe them that bee broke[n] spirite.

Epaph. Now good Neighbours pray [for] me.

Phil. Very gladly. Let vs kneele [down] together and pray.

Christ. Lo heare are we.

A prayer. *Phil.* O heauenly and most mercifull [Fa]ther, we most humbly beseech thee, [for] Soones sake Iesus Christ our Lorde, [to] pitty vpon this thy creature, and [help] him in these horrible assaultes, and [temp]tations of the Deuill. Deliuer his [soule] in these extreame necessities, from all [the] fernall armie. Sende him downe [strength] from aboue, that hee may be able to [resist] his enemy, and to stand stedfast in the [fight] of this his temptation. Be thou his [strong] rock, castle, shield, tower, and defence, [that] he in this greate trouble, beeing preserued from the tyrannie of his enemies, through thy godly grace, assistance, and helpe, may continue in the true and Christian faith, vnto his liues ende, and afterwarde bee receiued into thy heauenly kingdome, through Iesus Christ our Lord.

Eusebi. Amen.

Epaph. Now will I poore and wretched sinner, offer my prayers also vnto the Lord my God, in Iesus Christs name, trusting and beleeuing vndoubtedly, that hee gra[ciously]

will heare me, and defende mee against my enemies.

Phil. These are the wordes of Christe What thinges so euer yee desire when yee pray, beleeue that yee receaue them, and yee shall haue them.

Epaph. Out of the depth doe I crye vnto thee ô Lord, ô Lord heare my prayer. Saue me ô God, for the waters of trouble ar come euen vnto my soule, I stick fast in the deepe myre, where no ground is: I am come into deep waters, so that the flouds run ouer me. Take me out of the mire that I sinck not. Oh let me be deliuered from them that hate me and out of the deepe waters. Let not the water flood drowne mee, neither let the deepe swallow me vp, and let not the pitt shutt her mouth vpon me. Heare me ô Lord, for thy louing kindnes is comfortable. Turne me vnto thee according vnto the multitude of thy mercies, and hide not thy face frō thy seruāt for I am in trouble. O haste thee, & heare me. Draw nye vnto my soule, and saue it. Oh deliuer me because of mine enemies. For thou knowest my reproofe, my shame, & my disbonour. Myne enemyes are full in thy sight. So shall I being deliuered from these greate miseries through thy gratious benefit, praise and magnifie the name of thee my Lorde God for euer and euer.

A prayer.

Christ. So be it.

Epaph

Epaph. Neighbour *Philemon*.

Phil. Heere Syr.

Epaph. As I remember you toulde me that beſides faith and prayer, the worde of God alſo is a goodly helpe, and a ſure fortreſſe, againſt the cruell aſſaultes of the Deuill.

Phil. It is trueth: For ſo are we taught in the holy Scripture. Our ſauiour Chriſt when the time of his paſſion beganne to draw nye, knowing that his Diſciples for his ſake ſhould be greeuouſly tempted, both of the deuill, the world, and the fleſh, commanded them to bye a ſworde. This was no materiall, but ſpirituall ſword as S. *Paul* declareth vnto the *Epheſians* ſaying: Aboue all things, take vnto you the ſheild of faith, wherewith yee may quench all the fierye dartes of the wicked. And take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God. And pray alwaies with all maner of prayer & ſupplication in the ſpirit. With the word of GOD. Chriſte droue away Sathan and reſiſted all his wicked temptations. For it is the power of God, to ſaue ſo many as beleeue. In the word of God plentreous & pleaſant remedies are found againſt Sathan and his ſubtile ſuggeſtions. Therefore ſayeth the Pſalmiſt: I haue hid thy ſpeaches, O Lorde, in my heart, that I might not ſin againſt thee.

Luke 22.

Now are ye cleane (said Christ) for the word which I spake vnto you. Heereto pertaineth the saying of the wise man: Neither herb, nor emplasture, hath healed them (O Lord) but thy word which healeth all things. Like vnto this, is a sentence in a certaine Psalme: He that sent his word, and deliuered them from destruction. Psal. 107.

Epaph. God deliuer mee from destruction.

Phil. Enarme your selfe with faith, prayer, and with the word of God, and doubt ye not. For these kinds of armours, or weapons Sathan can by no meanes abide.

Epaph. The Lord preserue & defend me, neighbors, I will pray once againe vnto the Lord my God while I haue time.

Christ. It is a godly exercise.

Epaph. I perceaue Sathan to be still busie and to seeke my condemnation.

Phil. Striue faithfully, and you shal haue the crowne of glory.

Epaph. How long wilt thou forgette me, (O Lord) for euer? How long wilt thou hide thy face from me? O how long shall I seeke counsell in my soule, and be so vexed in my heart? How long shall mine enemy triumph ouer me? Consider and heare me (O Lorde my God) lighten mine eyes that I sleepe not in death, least mine enemy say: I haue prevailed

uailed against him. If I bee cast downe, that trouble mee, will reioyce at it. But truſt is in thy mercy, & my heart is ioyful thy ſaluation. I againe, for this thy kindneſſe, will praiſe thy holy Name.

Euſeb. So be it.

Epaph. Vnto thee will I cry, O Lord A prayer. Pſal. 28. ſtrength, think no ſcorne of me, leaſt if mak thee as though thou hardeſt not. I come like them, that goe downe into pit. Heare the voyce of my humble pe ons, when I cry vnto thee, when I ho my hands toward the mercy ſeat of th Pſal. 27 ly temple. O hide not thou thy face fr nor caſt thy ſeruant away in thy diſple The ſorrowes of death haue compaſſed Pſal. 18 round about, & the ouer-flowing of vn lines, made me afraid, the paines of Hel about me, the ſnares of death haue ouer ken me. Be not thou far from me O Lo thou art my ſuccour, haſt thee to help m Pſal. 22. Deliuer my ſoule from the ſword, my de ling, from the power of the dogge. Saue from the Lyons mouth. So ſhal I decla thy name vnto my brethren, & into y mi of the congregation will I praiſe thee.

Euſeb. I doubt not brother *Epaphra* but that God hath heard theſe your mo humble prayers, and lamentable ſupplica ons: and will, when hee ſeeth conuenie time, ſend you remedy, & giue you a ioyfu

and

d merry heart, so that you shall leap vpon Psal.17
han, & say: The Lord is my light & sal-
ion, whom then shal I feare? The Lord is
strength of my life: of whom then shall I
afraid: Though an host of men were laid
inst me, yet shal not my hart be afraide,
d though there rose vp war against mee:
wil I put my trust in him. Again, death is 1.Cor.15.
allowed vp into victory. Death, where is Ose.13.
sting? Hel, wher is thy victory: The sting
death is sinne, & the strength of sin is the
w. But thanks be vnto God, which hath
en vs the victory, through our Lord Ie-
Christ.

Eph. O, when wil the Lord haue mercy A Prayer.
mee, & deliuer me from the grieuous as-
lts of mine enemies. (O Lord) why haste
ou forgotten me, why goe I thus heauilie, Psal.42
hile the enemy oppresseth mee? vp Lorde,
y sleepest thou: A wake, & be not absent
m me for euer. Wherefore hydest thou
y face, and forgettest my misery & trou- Psal.43
le. My soule is brought low, euen vnto the
st: my belly cleaueth vnto the ground. A-
se and helpe me, O Lord, and deliuer me;
r thy mercies sake.

Christ. Faint not, neither dispaire you of
Gods mercy, but tak a good hart vnto you,
& abide the Lords pleasure. Be of like mind
with him, which prayed on this manner
nto God, saying: Vnto thee lift I vp mine
eyes,

yes, thou that dwellest in the heauens. Behold as the eyes of seruants looke vnto the hands of their maisters, and as the eyes of a maiden, vnto the hand of her mistres, so our eyes wait vpon the Lord our God, till he haue mercy vpon vs. It is good to be quiet, saith the Prophet, and patiently to abide the sauing health of the Lord. For the Lorde will not forsake you for euer, though he punish you now, and suffer more than to trouble you a little while, for though all of your faith, yet according to the multitude of his mercies, will he receaue you to grace againe, and not cast you out of his heart for euer. He is a father of mercies, and 1. Cor. 1. God of al consolation. He wil not be alwaies chyding, neither will hee for euer beare anger with vs. For like as a father pitieth his owne children; euen so is the Lorde merciful vnto them that feare him. For he knoweth whereof we be made, he remembreth that we are but dust.

Epaph. Lord be thou mercifull vnto me. Hyde not thy selfe in a cloude, but shew me thy louing and gentle countenance, that I may be saued. Send me present helpe from aboue, or else I perrish. For I wrastle not against bloud & flesh, but against rule, against power, against worldly rulers euen gouernours of the darknes of this worlde, against spirituall craftines, in heauenly things.

grieuous conflict, O Lord, is with such an e- Math. 4.
nemie, as feared not to assayle thee: whome
thou thy selfe calleſt, the prince of all this Ioh. 2.
world. And the holy Apostle tearmeth him,
the God of this Worlde. Arise therefore (O
Lord) and take my part. Be thou (O God)
my defender, my house of defence, and my
castle. Deliuer me out of the snare, which 2. Cor. 4.
mine enemie haue layd for me, that I being
set at libertie, may sing prayses to thy blest-
ed name, and magnifie thee my Lord God,
for euer and euer.

They. Amen.

Phil. Neighbour, take a good harte vnto
you, and you shall shortly see the wonder-
full working of God. For beholde, hee that
keepeth Israell, dooth neuer slumber nor Psal. 121.
sleepe. The Lord himselfe is our keeper: the
Lord is your defece: the Lord shal preserue
you from al euil: yea, the Lorde shall keepe
your soule; for as he casteth downe, so lifteth
he vp again. As he killeth, so he quickneth. 2. Cor. 7.
As he now for a little time, suffereth Sathan
to disquiet you for the exercise, probation,
& tryall of your faith: so likewise, will he de-
liuer you out of this agony, and giue you a-
gaine a ioyfull, merry, and quiet conscience.
For the nature and property of God, is to The pro-
wound, before hee healeth, to throw downe perties of
before he lifteth vp, to kill, before he quick- God in his
neth; to condemne before he saueth: therefor elect.

feare not: for the Lord dealeth no otherwise with you, the he doth with his other Saints. This your trouble, he wil turne to ease, and this your sorrow, will he turne to ioy: as he saith in the Gospel: Verely, verely, I say vnto you, yee shall weepe and lament, but contrariwise, the world shall reioyce. Yee shall sorrow, but your sorrow shall be turned to ioye. A Woman when shee trauelleth hath sorrow, because her houre is come: but as soone as shee is deliuered of the child, shee remembreth no more the anguish for ioye that a man is borne into the World. And yee now therefore haue sorrow, but I will see you againe, and your hearts shall reioyce, and your ioye shall no man take from you. In this your heauy time God seemeth to haue with-drawen the glorious beames of his fatherly grace from you, but he will straight-waies lighten his louely countenance vpon you, and worke such ioyes in your heart, through his holy spirit, as heretofore you felt neuer the like. And this your ioy shal never be taken from you. Therefore, whatsoeuer Sathan, that old cankered enemie of mankinde, goeth about to perswade you, beleeue him not, but resist him with strong faith, euer remembring that he is but a lyer, & a murtherer. You are a member of that congregation, which is built vpon the rock Christ, against which

John. 16

1. Pet. 5.

the gates of hell shall not preuaile. You are a liuing stone of the blessed building, and spirituall house, whereof Christ is the head corner stone: though the winde blowe, the showers of raine discend, & the cruel tẽpests beate on the house, yet it falleth not: for it is grounded not vpon the sand, but vppon the rock. Sathan in his temptation hath desired to sift you as it were wheat, but Christ hath praied for you, that your faith faile not. You are of the sheepe, which God the Father hath giuen to his Son Christ: therefore can you not perish, neither shall any creature pluck you out of his hand, but he shal giue you euerlasting life. Math. 7. Luke 22. Ioh. 21.

Epaphro. Nowe perceiue I, moste gentle neighbour *Philemon*, that to bee true, which I haue many times heard the godlye Preachers rehearse in their moste comfortable Sermons.

Phil. What is that I pray you?

Epaph. That one faithful Preacher, which is able with the sweet promises of the holie Scriptures, to comforte the weake and deserat conscience, is better then ten thousand mumbling Masse-mongers, which praise with their Masing, mountains of gold, but performe Mole-hils of glasse. I haue also many times heard it saide, that though the company of a learned man be good & profitable at all times: yet chefely in the time

of sickneſſe, and when the weake creature is ready to depart from this wicked world, forasmuch as then Sathan is moſt buſie, & without ceaſing, laboreth to diſquiet the cõſcience of the ſick man, that by his means he may driue him to deſperation, and finally lie to damnation.

Phil. What meane you by that?

Epaph. I thank God moſt hartely, that such a learned man as you are, haue now vouchſafed to viſite me in this my ſicknes.

Phil. No learned man, but a louer of learning, & ſuch one, as hath a good-will, and enuieth no man that can do better.

Epaph. In the time of this your gentle communication had with me, the Lord my God be thanked for it, I felt the heauineſſe, trouble, and diſquietneſſe of my conſcience by little and little to goe away, and certaine ſweet motions of true and inwarde ioy to ariſe in my hearte, ſo that now Sathan, with his wicked temptations, ſeemeth to haue taken his flight, & the holy Ghoſt, with his moſte godlie and comfortable inſpirations to haue entred into my breaſt: where as before, me thought I was in hel; now me thinke I am in heauen, ſo great quietneſſe, reſt, and comfort, doe I finde in my conſcience. S. *Paule* wiſheth not in vaine to the Philippians, this tranquillitie and quietneſſe of conſcience, ſaying: The grace of GOD which paſſ-

passeth al vnderstanding, keepe your harts and minds, in Christ Iesus: Againe, to the *Colossians*: The peace of God might rule in your hearts, to the which peace, you are called in one body. For no man knoweth what a precious Iewel & heauenly treasure, this peace of conscience is, but such as feele it. Neither can any man feele it aright, except he hath felt afore the griefe, paine, and disquietnesse of conscience. I may nowe rightwel say with the Psalmograph. O how great and plentifull is thy goodnesse, which thou hast layd vp for them that feare thee, and that thou hast prepared for them that put their trust in thee? O what great troubles & aduersities, hast thou shewed mee? and yet thou didst turne and refresh mee: yea, and broughtest me from the deepe of the earth, Againe, Thou hast brought me to great honor, & comforted me on euery side. Therfore will I praise thee, & thy faithfulnes, ô God.

Col. 3

Psal. 13.

Psal. 71

Phil. Heere see you that fulfilled in your selfe, which you haue ful oft red in the holy Scripture: The Lord killeth, and maketh aliue, bringeth downe to Hell, and fetcheth vp againe. Greate are the troubles of the righteous, but the Lorde deliuereth them out of them all.

1. Reg. 2

Psal. 34

Christ. The holy man *Tobie*, in his prayer vnto God, saieth: whosoeuer loueth thee, & seeketh thee aright, is sure of this, that if his

Tobie. 3.

life be tempted & proued, it ſtandeth
trying, and if he endure in patience,
haue a reward, and be highly crowned
if he be in trouble, that God (no doubt
deliuer him; and if his life bee in da
that hee ſhall haue leaue to come vn
mercie. For thou haſte no pleaſure
damnation. And why? after a ſtorme
makeſt the weather faire and calme:
weeping and heauineſſe, thou giueſt
ioy. Thy name, O God of Iſrael, bee
for euer.

Epaph. Amen.

Pſal. 126. *Chriſt.* The Pſalmographer alſo ſay
that ſow in teares, ſhal reape in ioy.
nowe goeth on his waye weeping, and
reth foorth good ſeede, ſhal doubtles
againe with ioy, and bring his ſheaues
him.

Pſal. 124. *Epaph.* If the Lord himſelfe had not
of my ſide, when ſathan roſe vp againſt
he had ſwallowed me vp quick. But
ſed be the Lorde, which hath not giue
ouer for a pray vnto his teeth. My ſo
eſcaped, euen as a Birde out of the
of a Fowler: the ſnare is broken, and
deliuered, my helpe ſtandeth in the
of the Lorde, which made both heauen
earth. But neighbour *Philemon*, it is
in the time of calme, to prouide for

Iob. 7. Wee are taught of *Iob*, that a man

this world, is a warfare or knighthood, and that we therefore ought to watch and pray, that we fal not into temptation. The Scripture declareth, that after Sathan had tempted Christ, & was confounded by the worde of God, the deuill departed from Christ for a season. Whereof we may learne that hee returned afterward vnto Christe, & tempted him. I feare also least that Sathan will shortly returne vnto me, & assayle me with new temptations.

Phil. In deede, the propertie of Sathan is, when he cannot get his purpose one waye, to attempt some other meanes. But wherefore ye afrayde.

Euph. Christ saith in the gospell: If thou wilt enter into life, keip the comandements. Of the law
Againe: do this, & thou shalt liue. Hee speaketh of fulfilling the law; & S. *Paule* saieth: Math. 10.
Not the hearers, but the doers of the Lawe, Rom. 2
shalbe iusticed before GOD. *Moyses* also Deut. 27
pronounceth them cursed, which abide not
all things that ar written in the law: what
if Sathan should lay the law against mee, &
proue euidently that I haue not fulfilled the
law of God, and therfore I cannot enter in-
to eternal life; but must needes be damned?

Phil. The holie Scripture of God, con- Remedies
sisteth of two partes; Of the Law, & of the against
Gospel. If Sathan obiect the Lawe againste the curse
you, laye you against him straight-waies the of the law.

Iohn.11 Gospell. For the Law was giuen by Moyses, but the Gospell, that is, grace, fauour, remission of sinnes, trueth, faithfulnesse, and euerlasting life, came by Iesus Christ. The Law maketh afraid; but the Gospell comforteth. The Lawe troubleth; but the Gospell quieteth. The Law vttereth sinne; but the Gospell pardoneth, and forgiueth sinne. The Law declareth the fierce wrath of God against sinners; But the Gospell preacheth the great & exceeding mercies of God toward penitent sinners. The law wounderth; but the Gospell healeth. The law maketh sick; but the gospel maketh whole & strong. The lawe driueth to desperation: but the gospell ministreth consolation & comfort. The law killeth; but the gospel quickneth. The law throweth downe to Hell: but the Gospel lifteth vp to heauen. Therefore if Sathan be busie, & lay the law against you, & threat vnto you death & damnatiō, answere him with the gospell, which bringeth life and euerlasting saluation. For the Law was not giuen vs of God, to iustifie and saue vs: but to bee a doctrine vnto vs, what we should either do, or leaue vndone, & to be a Schoole-maister to leade vs vnto Christ, that of him, wee might obtaine, that which by no meanes may be gotten of the Law. I meane the grace, fauour, and mercie of God, remission and forgiuenesse of sinnes.

Of the law and the the Gospel Rom.5

Gal.3

1.Cor.3

Why the Law was giuen.

Gal.3,

the quietneſſe of conſcience, a new life, the gift of the holy ghoſt, & euerlaſting life. Flie you therefore from the heauy burden of the law, which depreſſeth and wayeth down the conſcience: and take on you the ſweete and comfortable yoke of the goſpell, and ſo ſhal you finde reſt vnto your ſoule. For the yoke thereof is eaſie, and the burden light. After this manner euen from the beginning haue all the godly in the conflict of conſcience fled from the doctrine of the Law, vnto the merciſull promiſes of the goſpell, as bleſſed Saint Peter teſtifieth, ſaying: Now, why tempte yee God, to put on the Diſciples necks the yoke which neither our fathers, nor we were able to beare; But we beleeue that through the grace of the Lord Ieſu Chriſt: we ſhall be ſaued as they were. Our Sauiour Chriſt ſaide vnto the Iewes: Hath not *Moyſes* giuen you a law, and yet none of you keepeth the lawe? Iohn. 7.
The doctrine of the law is ſuch a burde, that the holieſt that euer liued (Chriſt alone excepted) was neuer able to beare it. No maruell, for the law is ſpirituall, but wee are carnall. Who among vs all is able to ſay, my hearte is cleane, and I am free from ſinne? The holy Scripture pronounceth vs all ſinners, & our owne conſciences beare witnes of the ſame. And how commeth it to paſſe? but only that we doe not obſerue the law of the Lord our God, but rather are tranſgreſſours & breakers.

kers of the same, in so much, that if our Sauiour Christ had not come in the flesh, and fulfilled the Law for vs, euen to the vttermost, and so pacified the fathers wrath, we had bin damned for euer & euer. But Christ is come, & hath fulfilled the lawe, with full perfection, as the law requireth. euen as he is full; & his fulfilling, is our fulfilling. Whosoeuer beleeueth this, & taketh Christ to be his wisedome, righteousnes, sanctifying and redemption, hee cannot perish, but hath euerlasting life.

Gal. 5, Gal. 4 1. Cor. 1

Epaph. I pray you declare vnto me some comfortable sentences out of the holy Scripture, that my conscience may be afferted of Christs fulfilling of the law for mee.

Mat. 5.

Phil. Christ sayeth in the Gospell: Think not that I am come to destroy the lawe, or the Prophets, no: I am not come to destroy, but to fulfill. All we are destroyers & breakers of the law, but Christ is a perfect fulfiller of the same, not for himselfe, but for vs, and his fulfilling is our fulfilling. The holy Apostle in his Epist. to the *Rom.* saith: there is no damnation to them which ar in Christ Iesu, which walk not after the flesh, but after the Spirit. For the Lawe of the spirite of life through Iesus Christ, hath made vs free from ỹ law of sin & death. For what the law could not do (in asmuch as it was weak, because of the flesh) that performed God, sent his Son

Rom. 8,

the similitude of sinnefull flesh, and by sin damned sin in the flesh, that the righteousnes of the law might be fulfilled in vs, which walk not after the flesh, but after the spirit. Here see you, that where as none of vs were able to fulfill the law. Christe the Sonne of God hath fulfilled it for vs, & by this meanes deliuered vs from the law of sinne & death. Againe in the same Epistle. Christ is the perfect fulfilling of the law, to iustifie all that beleue. So many therefore as beleeue, are iustified, and for them Christ hath fulfilled the lawe to the vttermost. To the *Galathians* hee also saith: Christ hath deliuered vs from the curse of the lawe, in asmuch as he was made accursed for our sake. For it is written: Cursed is euery one that hangeth on a tree, &c. If Christ by his death and pasion hath deliuered vs from the curse of the Lawe, howe then can the lawe condemne vs? Item, in the same Epistle: When the time was full come, God sent his Sonne, made of a woman, and made bound vnto the law, to redeeme them which were bounde vnto the Lawe, that we through election might receaue the inheritance that belongeth vnto the naturall Sonnes. If Christe became man and was bound vnto the law, to redeeme & deliuer vs from the law: what power then hath the law ouer vs, that it may condemne vs? If we be through the free choyce of God admitted

to

to be Gods sons: then are we no more [illegible]
vnto the lawe, nor any more bound to [illegible]
subiection thereof, that it may cast vs [illegible]
as wicked transgressours and heires of [illegible]
nall damnation. For it is fulfilled for [illegible]
Christ. To the *Ephesians* hee writeth on [illegible]
maner: Christ is our peace, which hath [illegible]
Ephe. 2. of both one (hee speaketh of the Iewes [illegible]
Gentils) and hath broken downe the [illegible]
that was a stop betweene vs, and hath [illegible]
put away through his flesh the cause [illegible]
tred, euen the law of commandements, [illegible]
tained in the law written, &c. Here hau [illegible]
the cause why God was angry with vs. W [illegible]
ly, because we fulfilled not the law. No [illegible]
Christ come, and hath put away the cau [illegible]
this anger and hatred (that is to say) he [illegible]
fulfilled the law for vs, & reconciled vs [illegible]
God, so that now the father for his sake [illegible]
teth vs no more, but loueth vs, is no more [illegible]
grie, but well pleased with vs, and accep [illegible]
his fulfilling of the law, as our owne fulfil [illegible]
Col. 2. Also to the *Colossians*: Christ (saith hee) h [illegible]
put out the hand writing that was against vs [illegible]
contained in the law written, and that h [illegible]
he taken out of the way, and hath fastned [illegible]
to his crosse, and hath spoyled rule & pow [illegible]
& made a shew of them openly, & hath [illegible]
umphed ouer thē in his own person. If C [illegible]
hanging on the Crosse, hath by the vertu [illegible]
his passion & death, put out the handwrit [illegible]
the

that was against vs contained in the law, the
is our bond made fruſtrate and voyd, & we
ſet at liberty, for aſmuch as Chriſte by his
bloud hath both paid our debt vnto God the
father, and alſo ſubdued & brought vnder
foote all our enemies. The Epiſtle to the *He-*
brues hath theſe words: the commandemēt
that went afore is diſanulled, becauſe of Heb. 7.
weakenes and vnprofitablenes. For the law
brought nothing to perfection, but was an
introductiō tobe a better hope, by the which
we draw nie vnto God. Heere are we taught
alſo, that foraſmuch as by the lawe no man
can be made perfect (for who among vs ful-
filleth the law) We haue our perfection in
Chriſt, by whome for our ſake the law is ful-
filled, and remiſsion of ſinnes, & euerlaſting
life is freely giuen vnto vs. This is the hope,
profite, and libertie, which ſo manie as be-
leeue, receaue in Chriſt. Let therfore the ter-
rours & curſe of the law neuer trouble you,
though Sathan do neuer ſo much lay it vnto
their charge: but remēber what the Apoſtle
ſaith: ye ar no more vnder the law, but vnder
grace. Againe: Now are wee deliuered from
the law, and dead vnto it: wherevnto wee
were in bondage, that wee ſhould ſerue in a
new conuerſation of the ſpirite, and not in
the olde conuerſation of the letter. For if
righteouſnes commeth by the law, then dyed
Chriſt in vaine. But wee knowe, ſaith the A-

poſtle

that a man is not iustified by the deedes of the law, but by the faith of Iesus Christ. And we haue beleeued on Iesus Christ, that we might be iustified by faith in Christe, & not by the deeds of the law, because by y deedes of the law, no flesh shalbe iustified. Again as many of you as ar iustified by the law, ar fallen frō grace: we looke for, & hope in the spirite, to be iustified through faith. For in christ Iesu, neither is circumcision any thing worth, neither yet vncircumcisiō: but faith which worketh by loue. Comfort your self Neighbour *Epaphroditus*, against the assaultes of Sathan, with these sweete sayings of holy Scripture, and so shall neither the law nor curse of the law hurt you.

Epaph. God be thanked. I trust I am now well enarmed against Sathan for this matter. But what if he lay my sinful life vnto my charge, and so burthen my conscience with that, that I know not what to do, but am like to fall into desperation? What shall I answere, how shal I escape? for I confesse vnto you, that I haue bene al my life time a very grieuous sinner, and haue greatly offended the Lord my God.

Remedies against sinne.

Phil. Discomfort not your self, but take good hart vnto you. You are in this behalfe in no other case, thē al the Saints & faithful people of God haue bene before you, and are at this daye. For all haue sinned, and

the glorie of God. All haue gone a-
straye like lost sheepe. Wee are vnprofita- Esay.53
ble Seruantes. All our righteousnesse is as a Luk.17.
cloath defiled with menstrue. If we say we 1.Ioh.1
haue no sinne, we deceiue our selues, & the
truth is not in vs. But if wee confesse our
sinnes, God is faithfull and righteous to for-
giue vs our sinnes, and to clense vs from all
vnrighteousnesse.

Epaph. What shall I doe then, that sinne
may be no clog vnto my conscience?

Phil. Let it repent you, that euer you of-
fended so louing a father, & so gentle a lord. Repen-
tance
Be hartily sorry for your misdoings. Lamēt
and inwardly bewaile your wretchednesse,
which so wickedly haue transgressed & bro-
ken the holy cōmandements of the Lorde.
For this harty and vnfained repentance, is a
goodly preparatiue to saluation, & without
it, none can be saved: therefore, Iohn Baptist,
Christ, & his Apostles, begā their preaching Math.3.
of repentāce: for whosoeuer is not brought Act.3.
into the knowledge of himselfe, he shall ne-
uer haue delight to come vnto Christe. For
such as thinke themselues whole, haue no
pleasure in a Physitiō, but they that ar sick.

Epaph. And will GOD accept this my re-
pentance?

Phil. Heare what God saith by the Pro-
phet: Whom shall I regarde? Euen him that
that is poore, and of a lowlie spirite, and
stan-

Pſal. 51. ſtandeth in awe of my words. The Pſal-
grapher alſo ſaith: A ſacrifice vnto God
Pſal. 34. troubled ſpirite: A broken and a co-
heart, Oh God, ſhalt thou not deſpi-
gaine, the Lord is nie vnto them that
a troubled heart, and hee will ſaue
that are of a broken ſpirite.

A prayer nece. 11 *Epaph.* O Lord, take away from me
ſtony hart, which cannot repente, and
me that fleſhly heart, which gladly and
lingly lamenteth their ſinnes & miſe-
vnfainedly delighteth in a newe life.
what is repentance ynough?

Confeſſiō of ſinnes' vnto God. *Phil.* As you earneſtly, & from the
hart do repente you of your former
life, ſo likewiſe, humble your ſelf in the
of God, and confeſſe your ſelfe vnto
a moſt wicked and miſerable ſinner. Cry
Pſal. 51. your heart with *Dauid*, and ſay: Haue me
vpon me, O God, after thy great good
according vnto the multitude of thy m-
cies, doe away mine offences. Waſh
thorowly from my wickednes, and cle-
me from my ſinne. For I acknowledge
faults, and my ſinne is euer before mee.
gainſt thee only haue I ſinned, and do
euill in thy ſight. O turne thy face from
ſinnes, and put out all my miſdeedes.
me a cleane heart (O God) & renue a r-
ſpirit within me. Caſt me not away from
preſence, and take not thy holy ſpirite

Cry with that loſt ſonne, and ſaye: Oh
Father, I haue ſinned againſt heauen, & be-
fore thee, and am no more worthy to bee
called thy Son. Cry with the *Publican*, & ſay; Luk. 18
O God be mercifull to mee a ſinner. Cry
with the Leaper & ſay: O Lord if thou wilt, Matth. 8.
thou art able to make me cleane. Cry with
the blind man and ſay: O Ieſu the Sonne of Mat. 10.
Dauid, haue mercy on me. Cry with the wo-
man of *Canaan*, and ſay: Haue mercy on me, Mat. 15
O Lord thou ſonne of *Dauid*, my daugh-
ter is grieuouſly vexed of the Deuill. Crye
with the *Centurian*, and ſay: I am not worthy Mat. 8
that thou ſhouldeſt enter vnder my roofe,
but ſpeake the word onely, and my ſonne
ſhall be healed; but vnto this your hearty re-
pentance: and humble confeſſion of your
ſinnes, you muſt put mighty & ſtrong faith, Faith.
beleeuing that God the Father, for his pro-
miſe ſake, made vnto all penitent ſinners in
Chriſts blood, will freely and mercifullie
forgiue you all your ſinnes, bee they neuer
ſo many or grieuous. For without this faith,
all that euer you doe, is nothing woorth, as
the Apoſtle ſaith: Whatſoeuer is not of Rom. 14.
faith, is ſin. *Caine* repented & confeſſed his
ſinne, ſaying: My ſinne is greater then I may Gen 4
deſerue to be forgiuen: but becauſe he wan-
ted faith, he fell into deſperation, and was
damned. *Iudas* repented and confeſſed his Matth. 27.
ſinne, ſaying: I haue ſinned, betraying the

innocent bloud, yea, hee also made sa-
tion, such as it was: but notwithst-
because he added not faith vnto his r-
Matth. 26. tance, confession, and satisfaction, -
in vaine. *Peter*, his fellow Disciple, -
also grieuously; but because he earne-
pented, & also faithfully beleeued t-
remission of his sinnes, by the p-
blood of his maister, whome he a-
both denied and forsworne: hee was -
Ephe. 2. uen, and receiued into fauour again-
Ioh. 1 by faith, wee are made of the Chil-
wrath, the sonnes of God. By faith a-
maried vnto Christ. By faith are our -
Gal. 5. purified. By faith, Sathan is ouercom-
Act. 15. faith the world is vanquished. By fa-
1. Pet. 5 ar preserued from damnation. By faith
ar iustified & made righteous. By fa-
Rom. 5. wrath of God is asswaged. By faith, we -
Ioha. 6 the wil of God. By faith, our pra-
heard, and our requests graunted. By -
we please God. By faith, we be made -
Mat. 11. dren of light. By faith, we are borne -
Rom. 18 of God. By faith, wee are made the te-
of the holy ghost. By faith, wee vnder-
the misteries of God. By faith, wee pr-
against the gates of Hell. By faith, we
made the heires of God, and fellow-h-
with our Lord and Saviour Christ Ie-
euerlasting glory. Faith, as S. Augu-
is the beginning of mans saluation. W-

faith, no man can reach or come vnto the number of the sonnes of God. Without faith, all labour of man is frustrate & voyd. Faith, saith S. *Ambrose*, is the roote of al vertues, and whatsoeuer thou buildest on this foundation, that alone profiteth, vnto the reward of thy work, fruit, and vertue. Faith (saith he) is richer then all treasures, stronger then all corporall power, and more wealthfull then all Physitions. Therefore make that you haue this true faith in you, & that you cleaue both tooth and nayle (as they vse to saye) to the mercifull and comfortable promises of God? So may you bee sure to haue remission and forgiuenesse of your sinnes. Lib. de fide ad petrum

Epayb. I beleeue. O Lorde helpe thou my vnbeleefe, O Lord increase my faith. Oh heauenly father, my God and Lorde, I with an assured perswasion of thy goodnesse towarde mee, moste humblie beseech thee for Iesus Christs sake, mercifully to behold mee a moste miserable sinner, and clearely to forgiue all those sinnes and wickednesse, which I wretched creature haue committed against thee my Lorde GOD, from the houre of my birth, vnto this present time. Forgiue me all my sins, for thy names sake, they bee both many & great. O remember not the sins & offences of my youth: but according vnto thy mercies think vpō me, The sicke mans confession of his sinnes.

O Lord, for thy goodneſſe. Oh remem
not mine old ſins: but haue mercy on
yea, and that right ſoone: for I am com
Pſal.76 great miſerie. Helpe me, O God of my
uation, for the glorie of thy name: O
uer me, and be mercifull vnto my ſinne
thy names ſak. So ſhall I giue thee thank
euer, and magnifie thy bleſſed name, w
without end.

Euſeb. Amen.

Phil. Doubt not, Nighbour *Epaphro*
but that GOD hath graciouſly heard
your humble ſute, and alſo granted you
queſt. He hath forgiuen you all your ſin
He will neuer lay them to your charge.
hath caſt them away behinde his backe,
that hee will neuer remember them
as hee ſaith by the Prophet: I will forg
Iere.3 their miſdeedes, and will neuer remem
their ſinnes any more. Againe: If the vngo
ly will turne away from all his ſinnes, th
he hath done, and keepe al my command
ments, and do the thing that is equall
right, doubtleſſe he ſhall liue, and not d
As for all his ſinnes that he did before, th
ſhall not be thought vpon, but in his righ
ouſnes, that he hath done he ſhall liue. H
haue I any pleaſure in the death of a ſinne
ſaieth the Lord God, and not rather that h
conuerte and liue? Item, Repente an
turne from all your wickednesſe: ſo ſhall
there

shall no sinne do you harme. Cast awaie from you all your vngodlinesse, that yee haue done: make you new heartes, and a new spirite. Wherefore wil yee die, O house of Israel? seeing I haue no pleasure in the death of him that dyeth, sayeth the Lorde God. Turne you then, and yee shall liue. Therefore feare not good brother: but continue faithfull, and repent vnto the ende, & ye shall surely be saued.

Epaph. Sinne is a heauie burthen, and very displeasant vnto the Lord our God, and maketh sinners, to flee from the face of God, forasmuch as they knowe that God hateth sin, & al them that do do commit it. Of sinne. Psa. 6.

Phil. I confesse sinne to be an heauy burthen & displeasant vnto God; yet as heauy as it is, Christ hath taken it on him, & borne it away, as the Prophet sayeth: Hee hath taken on him our infirmities, and borne our sicknesse. This witnesseth S. *Peter*, saying: Christ himselfe bare our sinnes in his bodie on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse. And where as ye saye, that sinne maketh sinners to flee from the face of God, I answere. It dryueth indeede the obstinate and desperate sinners from God, but not the penitente which repent in faith, and turne vnfainedly vnto their Lorde their God, being perswaded that he is a father of mercies, & God of Esay. 53. Matth. 8. 1. Pet. 2.

al consolation, & that he for Christ sake
forgiue them. Do they which feele thē
sick & diseased flee, & run away from
Physition? They rather make haste vnto
Physition, being nothing afraide of him,
cause they ar sick & diseased, but rather
much the more do they desire to come
to him, to shew him their wounds, & to
close their diseases, that they may be
whole. Now Christ is a Physition, & all
Matth. 9. through sin ar diseased, shal we therfore
away frō Christ, & not rather mak haste
him? what Physition is so ready to heale
body, as Christ our Physitiō is ready to
the soule? Who euer came vnto him
faithful & penitent hart, & was refused
euer sought remedy at his hand, & was
holpen? Who euer opened vnto him
seases, & was not cured? He calleth al
out exception (be they neuer so diseased,
loaden with the burthen of sin) vnto him,
promiseth that he wil ease them of their
dens, and make them whole: and it is to
thought, that he wil refuse sinners, whē
come vnto him? Come vnto me (saith he)
Mat. 11 ye that labour & ar loaden, & I will refre
you: take my yoke vpō you, & ye shal
rest for your soules. For I came not to
Mat. 9 the righteous, but sinners vnto repentance
Luk. 19: The Sonne of man came to seeke and
saue that that was lost. How frequented

the company of sinners, when hee was in this Worlde, and that to this ende onely, that hee might call them through his godly Sermon, vnto repentance, vnto the fauour of God, and vnto the fellowship of the Saints, insomuch that he was called a friend of open sinners and Whoores? How defended he alway humble and penitent sinners, against the proude and stiffe- necked Phanses and Iusticiaries? When *Zacheus* being a sinner, and the Prince of the *Publicans*, sought to see Christ; how louingly did Christ speake vnto him, and friendlie came to his house, eate, and dranke with him? When *Marie Magdalene*, being a grieuous sinner, came vnto Christe, he refused not her companie, but talked moste gentlie with her, comforted her, receiued her into his fauour, quieted her conscience, healed her diseases, and gaue her euerlasting life. When the poore *Publican*, which had both oft and grieuously offended the Lord his god, came into the Temple to praye, and in his prayers, humbled himselfe before the maiestie of God, and confessed himselfe a sinner, was he not ioyfully receiued into the fauour of GOD, and pronounced more righteous, euen by the mouth of Christ, then the proud Pharisey, for all his glistring works? Howe ioyefull was that vn-thriftie, prodigall, and wastefull sonne receiued home againe?

Matth. 9.

Matth. 11.

Luk. 7

Luk. 19

Luk. 7

Luk. 18

Luk. 23 What friendship founde that thiefe
was crucified with Christe, at the
Christ, when he said: Lord remember
when thou commest into thy kingd
Did not Christ straightwaies answer
say: This day shalt thou be with me in
radise? And yet was he both a thiefe,
tious person, and a murtherer. Christe
seth none, although neuer so grieuous
ner, if we come vnto him. Turne ye
me, and I wil turne vnto you, saith the
of hostes. Thou disobedient Israel, tur
gaine, saith the Lord, and I will not
wrath fall vpon you, I am merciful (sai
Zach. 1 Lord) & will not alway beare displeasu
gainst thee. But this I will, that thou
thy great blaspemie, namely, that thou
vnfaithfully forsaken the Lord thy God
Iere. 3 haste made thy selfe partaker of stra
Gods, vnder all greene trees: but hast
no will to heare my voyce, sayeth the Lord
O ye disobedient Children, turne
saith the Lord, & I wil be maried with
&c. O yee disobedient Children, turne
gaine, saying: Loe, we are thine: for thou
the Lord our God: and so shall I heale
back-turnings. Who will not, boldly
vnto so merciful a Lord, & most louing
ther, seeing he so gently calleth al men
to him, be they neuer so grieuous sinn
and promiseth that he will not refuse

louingly receaue them, neuer lay their offences vnto their charge, but to forgette them, and cast them behinde his backe, that he neuer remember them, or looke vpon them any more,

Theoph. The Lord is mercifull, gentle, and louing, patient, long suffering, and of much kindnes, & ready at all times to forgiue, yea euen when he is at the point to punish. The Lord is louing vnto euery man, & his mercy is ouer all his works. * The Lord is good and gracious, and of greate mercy vnto all them that call vpon him. The Lord is full of tender compassion and great mercy, long suffering and of much goodnes. He will not alway be chyding, neither keepeth he his anger for euer. He dealeth not with vs after our sinnes, neither rewardeth he vs, according to our wickednes. For looke how high the heauen is in comparison of the earth: so great is his mercy also towarde them that feare him. Looke how wide also the East is from the west: so far hath he set our sins from vs. Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him. For he knoweth whereof wee bee made: he remembreth that we are but dust. With the Lord there is mercy, and with him is plenteous redemption. And hee shall redeeme Israell from all his sinnes. Psal. 130.

Phil. The great kindnes, & deare, hartie

harty loue of God toward vs, appeareth
onely in this, that he both willingly &
ly admitteth and receiueth sinners, wh
euer they repent and turne vnto him,
that also most diligently seeketh them
fetcheth them home againe, and giueth
grace to repent and turne, that they m
saued. This thing is verie liuely describ
set forth in the parables of the strayd sh
of the lost groat, and of the wounded
Heerein is loue (saith S. *Iohn*) not that we
2. Cor. 4. ned God, but that he loued vs, and se
sonne to bee the agreement for our s
S. *Paull* saith: God setteth out his loue
ward vs, seeing that while we were ye
ners, Christ dyed for vs. Much more
now, we that are iustified by his bloud,
bee saued from wrath through him. F
when we were enemies, we were recon
to God, by the death of his Son, much m
seeing we are reconciled, we shall be pr
ned by his life.

Epaph. I beleeue that God is a merci
Father for Christs sake, to all them that
truely repent, beleeue, & conuert vnto h
but is it not to be feared, that my repent
and conuersion is too late?

Phil. Be on good comfort Neighbour *Epaphroditus*, there is no repentance
conuersion to late in this world, so that
true and proceedeth from a contrite he

humble spirite. For at whatsoeuer houre
ner doth mourne & lament for his sins,
promiseth, that he will forgiue him his
quities, that he wil neuer remember them Esay. 18
e. And Christ saith: blessed are they that
urne, for they shall be comforted. In the
e Scriptures God doth verie often call
vnto repentance, but he appointed not
ther this or that time, day, and houre, but
willeth vs to repent, and promiseth that
whensoeuer we returne vnto him, we shal be
e, and escape from death vnto life. Our
viour Christ also biddeth all that are dis-
ssed to come vnto him, and promiseth that
will ease them, but hee assigneth no time,
t at al houres, he promiseth grace, mercy,
our, helpe, and comfort. Christ is a sauior
all ages, and refuseth no conuersion, al-
ogh neuer so late. If we come in childhood
youth, in middle age, or in old age, when-
soeuer we come, we shall be receaued. One-
ly let vs come. It is better late then neuer.
God is like mercifull in al ages. Christ is a sa-
ioure able ynough to saue at al times. He cea-
eth not to be called Iesus, that is to say, a sa-
uior, neither ceaseth he at any time to saue,
as the Apostle saith, Iesus Christ yester-day,
& to day, & the same continueth for euer. If
Christ were appointed of God the father, a
Sauior for certaine times, & not for al times
so should he be no perfect sauior, if he could

not as

as effectually saue at the houre of death
at the houre of the birth, he were vouch
the name of a Sauiour. But he abideth
uiour for all ages, and for all kinde of
ple, so that they vnfainedly, repent, bel
and turne. Set before your eyes, the P
which we reade in the Gospell, of the
Math.20, were hyred to work in the vineyard.
came early in the morning, some abou
third houre, some about the sixt, and
houre, and some about the twelfth
And when night once came that they
receaue their wages, all had like rew
When they that came firste, saw that
that came last, and wrought but one ho
were equall vnto them which had born
burthen, and heate of the day, and rece
like reward: one of them murmure
grudged at the matter: but it was answ
Friende, I doe thee no wronge. Take th
is thine and go thy way. I will giue vnto
last, euen as vnto thee. Is it not lawfull
me to doe as mee list eth with mine o
goods? Thus see you, that they which c
at the latter ende of the day, and wrou
in the vineyard but one houre were not
fused, but receaued the like reward w
them that came first. Onely let vs be labo
rers and no loyterers, onely let vs come
the Lords Vineyard, and not runne a
backward, and at whatsoeuer hour we co
we shall be welcome, and receaue o

with the first. Againe the history of the
theefe that hanged one the right hand of
Christ, which theefe was ful of wicked deeds
and neuer turned vnto God, vntil the verie Luke 23.
houre of his death, declareth manifestly that
there is no conuersion in this life, too late, if
be accompanied with true repentance, &
vnfained faith. The theefe hanging one the
crosse, and at the point of death onely saide
vnto Christ: Lord remember me, when thou
comest into thy kingdome: And Christ
not accepting his conuersion, said vnto him
truely I say vnto thee, this day shalt thou
be with me in paradise. Who will now dis-
pute of the good will and fauourable mer-
cie of God, seeing that this theefe conuer-
ted at the verie last houre of his death, was
not of Christe reiected, but receaued, and
made a fellow cittizen with Christ, of ioyfull
paradise?

Epaphro. But I haue manie times greuous
offended the Lorde my God, and broken
his holy commandements.

Phil. This is no let vnto your saluation,
so that your conuersion be vnfained. The
righteous man sinneth seuen times in the day
Who liueth and sinneth not? All go astray.
There is none good but God alone. All our
righteousnes is as a cloth defiled with men-
struie. If God should deale with the most ho
and most perfect, according to their de-
serts,

sers, they should finde nothing in them
but worthy damnation. *Dauid* with o
ry many of the olde Testament, offe
ned and offended God, with their w
actes, yet forasmuch as they repented
fainedly turned vnto God, they were
ued into fauor and saued. The Di
Christ, *Peter* and his fellowes, were
& many times did that which is not
ous in the sight of God, yet they bew
their miseries, & truely returning vnt
were admitted into ỹ number of Go
God is that Lord, which forgiueth no
on talent, but the whole debt of x.
if we come truely vnto him, & ackno
Iere. 3. our beggery, yea, or nothing. If God w
that we should forgiue one another,
we offend, doubtles God will also for
whēsoeuer we offend, if we vnfainedly
vnto him, be our sinnes neuer so many
greeuous.

Marie Magdalene sinned full ofte, ye
she forgiuen, as it is written of her: M
sins are forgiuen her, because she hath l
much. The Publicane, was without d
a verie greeuous sinner, and had m
times broken the commandements of G
yet so soone as hee humbled himselfe be
the throne of Gods Maiesty, and appe
vnto his mercy: he was receaued into f
and pronounced of Christes owne m

re righteous then the Pharisey. For al his
ftering works and outward holines of life
Manasses in his prayer, confessed vnto
d, that hee had sinned aboue the number
the sands of the Sea, & that his iniquities
re innumerable: yet after he returned vn
the Lord, they were all forgiuen, & he re-
ued into fauour. If there be not dayly re-
ssion of daily sins, at the hand of God, for
ists sake, why are we commanded dayly
pray for the forgiuenes of our sins? If the
our of God be promised at all houres, to
as vnfainedly turne vnto their Lorde
d, and seeke him in singlenes of hart: then
loweth it, that sin we neuer so oft, & neuer
greuously, yet if harty repentance come,
ere is hope of remission of sinnes through
blood of christ. If christ be an euerlasting
shop, then is he able at al times, to saue e-
n at the full, those which come vnto God
through him. If Christ go forth to bee called
sus, that is to say, a sauior, then ceaseth hee
t to saue sinners. If Christ be our intercessor
diator, & Aduocate vnto God the father,
uen vnto the worlds end, then may we bee
re through him to haue remission and for-
uenes of all our sins, euen vnto the end of
world, yea, & that at all times sin we ne-
so oft & greeuously, if we repent, beleeue
amend. Therfore, though you haue manie
nes greuously offended the Lord your God

and

and broken his holy commandements,
desparre not, but turne again vnto the
your God, and he will turne vnto you,
uer you and saue you. For he is the fa
mercies, and God of all consolation.
rich ynough for all them that call vpon
Ifyee doe thus, though your sinnes be
as scarlot, yet shall they be as white a
And though they were like purple, ye
they be as white as woll. Heare what
Iere. 3. saith by the Prophet: commonly when
putteth away his wife, and she goeth
him, and maryeth with another, the
question is: should he resorte any more
her after that? Is not this field then de
vncleane? But as for thee, thou hast pla
harlot with many louers, yet turne agai
me, saith the Lord, &c. And I will not le
wrath fall vpon you. I am mercifull (saith
Lord) and I will not alway beare displea
against thee. O turne againe, and I will
maryed with you. Whome would not t
wordes encourage to come againe vnto
Lorde his God, and throughly to be perf
ded of Gods louing fauour towards him,
of the forgiuenes of his sins, bee they ne
so many and greeuous, if he repent, belee
and amend?

Epaph. These thinges comforte well
weake conscience. But one thing doth g
ly discourage me.

Phil. What is that?

Joseph. I haue no merites, nor plentye of good workes, wherewith I may make God fauorable to me: but I am a barren Figge-tree, voyde of all fruite.

Remedies against the wante of merites.

Phil. The wante of merites ought not to backe you from comming vnto God. God receiueth not vs for the righteous works which we haue done, but for his mercies sake. If our saluation came of workes and merites: then were Grace no more Grace. If euerlasting life were gotten by deseruinge: Then were it not the gift of GOD, through Iesus Christ our Lorde: but the Apostle saith. By Grace we are saued through faith, & that not of our selues; it is the gift of God, & cōmeth not of Works, leaste any man should boaste himself. If righteousnes come of the law: the Christ is dead in vaine. Christ came not to call the righteous, but sinners to repentance. And we are taught in the Gospell, that ioye shall be in heauen, ouer one sinner that repenteth, more then ouer nintie & nine iuste persons, which need no repentance. What did the wounded man deserue, that hee should be healed? What had the strayed sheepe merited, that the sheepheard should louingly fetch hir home again? what good workes brought *Marie Magdalene*, when christ reuoked her vnto grace, and forgaue her her sinnes? And so likewise of diuers other.

Ephes.

Mat. 9

Luke. 15.

Luke. 10

Luk. 7

If God should saue vs, because of our merits, & good works, so should we choose

Ioh.15 by our workes & merits, & not God his fauour, grace, & mercy: But Christ Ye haue not chosen mee, but I haue you. And S. *Iohn* woundring at this

Iohn 3. mercy of God, burſteth out into these & ſaid: Behold, what loue the father shewed on vs, that we should be called

1 Ioh.3 ſonnes of God. Againe: Herein is that we loued God, but that he loued sent his Son to be the agreemēt for And S. *Paule* ſayth: God the father

Ephe.1 ſen vs in Christ, before the foundation the world were layde. GOD there chose vs by his grace, & not we

Exod. 33. Rom.9 works and merites. I will haue mercy God to *Moyſes*, to whome is pleaſeth haue mercy, and I will haue compas whome it is my pleasure to haue co on. It lyeth not therefore in a mans cunning, but in the mercie of God. A

Pſal.18. Pſal.26 *De verbis Apoſt.* Pſalmiſt ſaith, ſpeaking of God and of ſelfe: He hath saued me, because pleasure to haue me. Againe hee ſaith shalt saue them for nothing: What to say, saith S. *Auguſtine*, thou shalt saue for nothing: but that thou findest in them, whereof they should be saued yet saueſt thou them: Freely doeſt iue freely doeſt thou saue. And S.

alleaging the same sentence against the *Pelagians*, saith, that the righteous ar not saued by their own merits, but by the tender mercy of God. If wee shall consider our merits, saith *Chrysostome*, we ar not onely worthy no reward, but we are also worthy punishment. Let al mens merits which perished by *Adam* be stil & keepe silence, saith S. *Augustine*, & let the grace of God raigne, which raigneth throughout Lord Iesus Christ. The redemption of Christs bloud should waxe vile & become of no price, saith S. *Ambrose*, if the iustification, which cometh by grace were due vnto merits going afore. *Dauid* saith in a certaine Psalme: Praise the Lord, Oh my soule, & al that is within me, praise his holy name. Praise the Lord, O my soule, and forget not his benefits. Which forgiueth al thy sinnes, and healeth al thine iniquities. Which saueth thy life from destruction, and crowneth thee with mercy and louing kindnesse. All good men from the beginning haue attributed and giuen the whole glory of their iustification and saluation, not to their own merites and good workes, but to the free grace, and vndeserued mercy of God: that God may be all in al: and that he which reioyceth, should reioyce in the Lorde. For the contentation and quietnes of your conscience in this behalf, remember that Christ came not to call the iusticiars, but sinners

In Ioan. Cap. 3. hom. 25.

De prædest. Sanctorū

De Vocat Gen. Lib. Cap. 5. Psal. 103.

vnto repentance. Remember that the Son of man came to seeke & to saue that, that was loſt. Remember that Christ is a Phyſitian, and that the hole hath no neede of a Phyſition, but ſuch as are ſick. Remember that Christ calleth vnto him, al ſuch as are diſtreſſed, and loaden with the burden of ſin, and requireth no merites, onely come. Remember that Christe is called a Sauiour, to the end that he ſhould ſaue them, which otherwiſe ſhould periſh. Heare alſo what God ſaith by the Prophet: Come to the waters all ye that be thirſtie, and ye that haue no money. Come, buye that yee may eate. Come bye wine and milke without any money, or money woorth. Wherefore doe you lay out your money, for the thing that feedeth not, and ſpende your labour about the thing that ſatisfieth you not? harken rather vnto me, and yee ſhal eate the beſt, and your ſoule ſhall haue her pleaſure in plenteouſnes. Encline youre eare and come vnto mee; take heede (I ſaye) and your ſoule ſhall liue. Our Sauiour Christ alſo ſayeth: If any man thirſt, let him come vnto mee, and drinke. Againe, in another place: I will giue to him that is a thirſt of the Well of the water of life. He that ouercommeth, ſhall inherite all thinges, and I will be his God, and hee ſhall be my ſonne. And, let him that is a thirſt, com: &

Math. 9.
Math. 11.
Math. 1.
Luk. 2.
Eſay. 55.
Ioh. 7.
Ioh. 21
Apoc. 21.

ener will, take of the water of life freely. Here is the fauour of GOD, remission of sinnes, the gift of the holy Ghoste, quietnes of conscience, and euerlasting life, promised freely without merites or desertes, to so many as will come vnto Christ, with a repentant heart, and faithful mind. For Christ was sent of God the Father, to preach good tydings vnto the poor, that he might binde vp the wounded harts, that he might preach deliuerance to the captiue, and open the prison to them that are bound, declare the acceptable yeare of the Lord, and comfort all them that are in heauinesse. Hee came into this world to saue sinners. Therefore, let it not dismay you, though you finde in your selfe, plentie of sinnes, and good workes verie few; cast rather the eyes of your minde with strong faith on Christ, & on his righteousnes, on his merits, passion, and death, on his blessed body breaking, and hie precious bloud shedding. Beleeue him to bee ordained of GOD the Father, to bee your wisedome and righteousnesse, your satisfaction and redemption, that as it is written: Hee that reioyceth, should reioyce in the Lord. Count all your merites, good workes, and righteousnesse, vyld, and of no price, for the excellencie of the knowledge of Christ Iesu our Lorde. Labour to winne Christe, and to bee founde in him, not hauing your

Esay. 61
Luke. 4

1 Tim. 1

owne righteousnes, which commeth of the law, but that which is through the faith of Christ, euen the righteousnesse which commeth of God through faith, that you may know him, & the vertue of his resurrection & fellowship of his passiõs. He that through true faith hath gotten Christ, put him on his back, with al his righteousnes & holines, is not altogether without merites, neither walked he naked in the sight of God. This exhorteth S. *Paule*, when he saith: Put on the Lord Iesus Christ, that is to say, clothe your selfe through faith, with all the merites and works of Christ: take his righteousnes, holines, perfectiõ, praying, fasting, watching, law-fulfilling; miracles-working, preaching, passion, death, resurrection, ascention, and all that euer he hath, to be yours. Beleue him to be giuen you of God, with al that euer he hath. Christ is yours, al therefore that euer Christ merited in his flesh, is yours also: as the Apostle saith: God spared not his owne sonne, but gaue him for vs all, how can it be then, that with him hee should not giue vs all thinges also? If you on this maner put on Christe, his merits and good workes thorow true faith, you shall not disapeare before God, an vnfruitfull Fig-tree, neither shal the curse of God fall vpon you. Heare what S. *Augustine* saith: all my hope is in the death of the Lorde. His death is my

Rom, 13

Rom, 8

Math, 21

In manuali Cap. 2,

merite & my refuge, my health, life, & resurrectiō. The tender mercy of my Lord, is my merite. I am not without merits, so long as ỹ Lord of mercies faileth not: & if the mercies of the Lord be plenteous, then am I also plēteous in merits. The mightier that hee is to saue, the better is my state & condition, and the more free am I from al danger. Here see you that this godly man S. *Augustine* knoweth no other merits that may do him good, but the merits of Christs death and passion. Hee counteth Christes merites his merites, & saith: That hee is not without merites, so long as the Lord of mercies faileth not. In another place he also saith: al my hope & assurance of my whole trust, is in the precious blood of Christ, which was shed for vs, and for our saluation. In that is all my comfort, reposing, and the whole affiance of my saluation. In that I desire to come vnto thee (O heauenly Father) not hauing mine owne righteousnes, but that righteousnesse which commeth by the Sonne Iesus Christe our Lord. And, Brethren, that we may bee healed from sin, let vs behold Christ Crucified: For as they that did behold the brasen Serpent in the wildernes, did not die through ỹ stinging of the Serpēts: so likewise they that doe looke vppon the death of Christe with faith, are healed from the bytings of sinnes. Hereto agreeth the saying of S. *Bernard*: what

what is of so mightie force, & great str
to heale the wounds of the conscie
the diligent remẽbrance of Christs w
Againe: when I am troubled & put
of my sinnes, then do I hide me in the
die wounds of Iesus Christe. Looke th
therefore likewise flee, vnto the mer
Christs death and Passion, and so shal
ther sin, death, hell, desperation: law, o
other thing hurt you.

Epaph. I beleeue that whatsoeuer C
did in his humanity, he did it for me,
my saluation. And in thee (O Lord G
my whole trust, let me neuer bee con
ded: But neighbour *Philemon*.

Phil. What is your minde, Sir?

Of Predestinatiõ

Epaph. What if I bee not of the nu
of those, whom God hath predestinate
saued?

Phil. Feare you not: God without al
hath sealed you by his holy spirit vnto
lasting life. Your name is writtẽ in the
of life. You are a citizen of the new g
ous, & heauenly *Ierusalem*. You shal re
with God in glory, after your departu
euer and euer.

Of Repentance

Epaph. It sore repenteth mee that I
at any time offended the Lord my God

Phil. This repentance, is an euident
monie of your saluation, and that G
hath Predestinate and to-fore appo

vnto euerlasting life : for it is written: Repent you of your former life: for the kingdome of god is at hād. Againe, if the vngodly shall repent him of all his sins that hee hath done, &c. doubles he shall liue & not die. As for his sins that he did before, they shall not once be thought vpon. Ezeck. 18.

Epaph. I haue an earnest faith in the blood of Christe, that God the father will forgiue me all my sins for Christs sake.

Phil. You thus beleeuing cannot perrish, but this your faith is an vndoubted assurāce vnto your conscience, that you are predestinate to be saued: for it is written, God hath so dearly loued the world, that he gaue his onely begotten sonne, that all that beleeue on him, should not perish, but haue euerlasting life: For God sent not his Son into the world, to condemne the world: but that the world should be saued by him. Hee that beleeueth on him, is not condemned: Hee that beleeueth on the Son, hath euerlasting life: verily, verily, I say vnto you, he that heareth my word, & beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life. This is the fathers will that sent mee, that of all which hee hath giuen mee I shall loose nothing, but raise them vp againe at the last day. And this is the will of him that sent me, that euery one which seeth the son,

and beleeueth in him, hath euerlasting
and I will raise him vp at the last daye.
the resurrection and life, hee that belee
in me, though he be dead, yet shal hee
And euery one that liueth and beleeue
me, shall neuer dye. To him Christ ga
the Prophets witnesse, saith S. *Peter*,
through his name whosoeuer beleeue
him, shall receiue remission of sins. I
acknowledge with thy mouth, that Ie
the Lord, and beleeue in thy hart, that
rayſed him vp from death, thou shalt b
ued. For to beleeue with the heart, iust
and to acknowledge with the mouth,
keth a man safe: for the Scripture saith
soeuer beleeueth on him, shall not bee
founded. Thus see you, that faith doth
your conscience of Gods fauour, and of
lasting life. Doubt ye not therefore, but
you are counted in the number of God
lect and chosen people, and shall inherit
glorious kingdome of God.

Epaph. I was baptised in the name of
the father, and of God the Son, and of
the holy ghost.

Phil. This is also a sure token of the
uour of God towarde you, and that you
predestinate vnto euerlasting life, so
that according to your profession, you
beleeue, & vnto the vttermost of your
er frame your life. For it is Written: He
beleeu

beleueth and is baptised, shalbe saued. And
Peter said vnto the Iewes: Repente you of
your sins, and be baptised euery one of you
in the name of Iesus Christ, for the remission
of sins, and ye shal receaue the gift of the ho-
ly ghost. And as S. *Paull* saith: all yee that are
baptised, haue put on Christ, and you know
there is no damnation to them that are in
Christ Iesu. For as when you were baptised,
ye forsooke the deuill, the worlde, and the
flesh, with al their works, pompes, and vani-
ties, and gaue your selfe onely vnto the ser-
uice of God, taking him for our Lorde and
maister: euen so hath God likewise taken you
to be his seruant, loueth and fauoureth you,
and will defende you against all your ene-
mies, and neuer forsake you vntill hee hath
brought you vnto euerlasting life: by bap-
tisme is hee your Lorde GOD, therefore
will he not suffer you to perrishe. By baptis-
me hee is your father, and you are borne of
him, and so become his sonne, therefore can
he none otherwise then loue, tender and fa-
uour you, and giue you the inheritance of his
heauenly kingdome By baptisme are you
made the brother of Christ, heire of God, &
fellow heire with Christ of euerlasting glory
then may you be certaine to be of that num-
ber, that shall inherite eretnall life. By the
baptisme is the holye ghoste giuen you, then
are you the sonnes of God, & cannot perish.

For

For it is written: they that are led
spirit of God, are the sons of God: h
is a continual signe of the fauour of G
ward vs, of the free remission of sins,
reconciliation vnto God for Christs s
that we be by adoption the sons of G
heires of euerlasting glory.

Epaph. In times paste I haue also
times receaued the misteries of the L
body and bloud in the Temples of t
stians, with the congregation of God,
in I confesse, I haue found great com
very much quietnes vnto my weake
full conscience.

Phil. The often comming with a fe
desire vnto the Lords table, by true fa
feede vpon the misteries of the Lords b
and bloud, is a manifest argument tha
hath chosen you to be his, hath written
name in the booke of life, and predes
you vnto euerlasting glory. For in so
you haue not onely called vnto remebr
the most healthfull death of our Lorde
Sauiour Iesu Christ, and so bin thankfu
it, but you haue also shewed your selfe
ly member of that holy body, wherof C
is the head. You haue professed openly
face of the Christian congregation, tha
the father is your father, that Christ is
Lord and sauiour, that by the one onel
lation of his blessed body on the

...all your sinnes are put away and for-
...n, and you made the inheritour of glory
...lasting. When you thus came vnto the
...ds table, all the fruits, benefits, & merits
...Christs passion were forgiuen you, name-
...he fauour of God, remission of sinnes, the
...ghost, quietnes of conscience, new af-
...s, victory ouer Sathan, death & hel, and
...lly, euerlasting life: so that now ye ar in-
...porated in Christ, and become a true &
...y member of that misticall body, where
...e is the head: yea, you ar flesh of his flesh,
...l bone of his bones, as the Apostle saith: is 1. Cor. 10.
...the cup of blessing which we blesse, par-
...ing of the bloude of Christe? Is not the
...ad which we breake, partaking of the bo
...of Christ, &c.

Epap. As I haue had many times an ear-
...t and feruent minde to come reuerently
...to the Lords table, and to be partaker of
...e holy misteries of Christes body & bloud
...h the congregation: so likewise haue I at
...l times bin glad to repaire vnto those pla-
...es, where the word of God hath bin prea-
...ed, and the doctrine that hath there bene
...ught, I marked diligently, kept it in memo
...e, and to the vttermost of my power, I la-
...oured to frame my life, according to the
...ame, that I might be no forgetfull hearer,
...t a diligent doer of those workes which I
...arned of the holy Scriptures, to be accep-

table

vnto the Lord my God, that I mi[ght] him in holines, and righteousnes al the d[ays] of my life.

Phil. As there is not a more euid[ent] timony, and asurer argument, that [he] is in the state of euerlasting dam[na]tion which hath no minde to heare the w[ord] God, nor to traine his life, accordi[ng] the doctrine thereof: so likewise is ther[e] a more certaine signe, that any man is [or] destinate to be saued, then when hee [hath] minde to heare the worde of God, as our Sauiour Christ testifieth, saying: He that [is] of God, heareth Gods worde, yee therefore heare them not, because ye are not of [God]. Heere see you, how Christe putteth [a] rence betweene them that are of God [and] them that are of the Deuill: They that [are] the Children of the deuill haue no minde to heare the worde of God. But they that [are] the sonnes of God, haue a feruent desire singular great pleasure to heare gods word, yea, & as the prophet saith, to exercise [him]selus in it day & night. In another place, our sauior Christ saith: my sheep heare my voice & I know them, & they follow me, & I [give] vnto them life, & they shal neuer perish, [nei]ther shal any man pluck the out of my hand. In this sentece ye see, that they which heare the voyce of their sheepheard Christ, are the sheepe of Christe, and that they shall [not] perish

perish but haue euerlasting life. Christ said also vnto *Pilate* : Euery one that is of the trueth heareth my voyce. You haue a minde to heare the worde of God, and to heare the voyce of Christe, that hie sheepeheard, haue shewed your selfe to bee of the trueth : So seeing yee cannot perrishe, but obtaine euerlasting lyfe . For Christe himselfe pronounceth them blessed, which heare the word of God, and keepe it, that is to say beleeue it and study to frame their life according vnto the same.

Epaph. Moreouer, I haue euer had a desire (I thank the Lord my God for it) to pray vnto the Lord my God, and to cal on his holy name, although I confesse not so feruently as I ought.

Phil. This thinge also doeth fully certifie your conscience, that you are of the number of Gods elect, and to fore appointed vnto euerlasting saluation . For it is written: Whosoeuer doeth call vppon the name of the Lorde shall bee safe. Againe : Hee hath cryed vnto mee, and I will graciously heare him: yea, I am with him in trouble, & I will deliuer him, and glorifie him, with long life will I satisfie him, and shewe him my saluation.

Epaph. God be thanked , I am now well quieted in my conscience, and feare Sathan nothing at all. I thinke my selfe at this present

sent, so strong, and so throughly ena[rmed] gainst the deuil and al his wicked [army], that I am nothing afraide, to enter batta[il] him, but am fully perswaded, that by the help & power of my graund captaine Christ, I shal ouerthrow him. One doubt remaineth, and that once dispatched, I trust I shal be in some readinesse for the Lord my God, whensoeuer he sendeth for me, & calleth me out of this wretched world.

Phil. What is that?

Epaph. I haue heard many times, out of the mouth of diuers men, which haue an good opinion of themselues, of their owne [wit], doctrine, and learning, that no man in the world is certain of his saluation, neither can any man say with a safe conscience, and vndoubted faith: I am of the number of Gods elect, I am a vessel of mercy, I shalbe saued, my name is registred in the book of life, &c. but al men, euen the most godly & faithful, must doubt of their saluation, of the remission of their sinnes, of the fauour of God toward them, and of euerlasting life.

Phil. This is the doctrine of the Papists, both wicked and damnable. The Papists in teaching this doctrine, doe not only trouble, disquiet, make afraide, wound, kill, and slay the consciences of the simple people, & of such as credite their deuilish doctrine, but as much as in them lyeth, they [make]

God a lyer, his holy word false, & our faith frustrate, voide, and vaine. Take away the certaintie of saluation from anye man, and to what point serueth the mercifull promise of God, and the faith which apprehendeth and layeth hand on the most louing promises of God? This doctrine openeth a very gate vnto hell, and bringeth vnto desperation.

Christ. Yet the Papists alledge the Scriptures for them.

Phil. I think that: for so is their accustomed property, they alledge many times the scriptures of God, to defend, and to stablish their errours & heresies, & to bleir the simple peopls eyes, which ar not able to decerne A from B. nor to iudge betweene trueth & falshood, but are easily led that way, whereunto the subtile & wylie Papist perswadeth. If I had leasure to declare vnto you, what iudgling the vngodly Papists haue vsed, and yet do vse, in writing and wresting, in corrupting and abusing the holy word of God, ye would not a little maruell at the matter: but I would gladly heare what the Papiste can alledge out of the word of God, for the confirmation of their wicked opinion in this behalfe.

Christ. The sentence whereunto they stik and cleaue, as vnto an inuincible bulwarke, is this: A man knoweth not, whether he bee

worthy loue, or hatred, but all thinges [illegible]
cept vncertaine vnto the time to com[illegible]

Phil. The kingdome of the Papists, is [illegible]
without a cause, called the kingdom of [illegible]
and the Papistes themselues may right[illegible]
be resembled to the beaste, which rose [illegible]
of the Sea, vnto whome was giuen a mo[illegible]
to speake greate thinges and blasphem[illegible]
yea, to speake blasphemie against God, [illegible]
blaspheme his name and his tabernacle, [illegible]
them that dwell in heauen, &c. But as [illegible]
cerning the texte which they alleage [illegible]
though the Learned in the *Hebrew* to[illegible]
know right well, how greatly this text [illegible]
the common *Latine* translation, diffe[illegible]
from the trueth of the *Hebrew*) it is ab[illegible]
of them, and wrested contrary to the m[illegible]
both of the Author, & of the Translator, [illegible]
the words that immediatly follow, do m[illegible]
nifestly declare, when *Salomon* saith, A m[illegible]
knoweth not, whether he be worthy lo[illegible]
or hatred, he speaketh not of the knowle[illegible]
and iudgement of the conscience towar[illegible]
God; for who knoweth not, that hee is wo[illegible]
thy hatred, which sinneth against the Lo[illegible]
his God: contrariwise that he pleaseth Go[illegible]
Eccle. 9 & God loueth him, which doeth that th[illegible]
that is pleasant in his godly sight; but h[illegible]
speaketh of the outward and carnall iudge[illegible]
ment and knowledge, which men hau[illegible]
themselues, of their own strengths, wisd[illegible]
or free-will, cōcerning things which ch[illegible]

to them outwardly. As though he shoulde
say: If a man shuld onely behold & consider
the outward face of thinges, & iudge the fa-
uour or disfauour of God towarde any man,
of the things that outwardly chance vnto a-
ny man: hee were not able to affirme and to
perswade his conscience, whether God lo-
ueth him or no. For God indifferently, with
out any respect had to either of the parties,
poureth vs aboundantly, to the vngodly, as to
the godly, the vnfaithful, as to the faithful, to
the Saints, as vnto the wicked, his temporal
and outwarde gifts; as beauty, strength, ri-
ches, health of the bodye, reason, wisedome,
eloquence, honour, nobilitie, wealth, glory,
&c. Yea, many times, the enemies of God,
haue more plenteously giuē vnto thē of god,
the riches and pleasure of this life, then the
friends of God. Therefore, if a natural man,
not being regenerate, nor borne a new of
the Spirit of God, consydereth the outwarde
face of things, & iudgeth of them, the fauour
or dis-fauour of God: verely so knoweth hee
not, who is worthy Gods loue or hatred, so
is he not certain, whom god loueth, or whom
he hateth. This is the aforesaide text of *Salo-
mon* (as it is translated) to bee vnderstoode.
And this is the meaning of the Authour,
the words that followe, doe manifestly de-
clare. It happeneth (saieth hee) vnto one
vnto another: It goeth with the righte-

Apocal, 18

ous,

ous, as with the vngodly, with the good and cleane, as with the vncleane: with him that offereth, as with him that offereth not, as it goeth with the vertuous, so it goeth with the sinner. As it hapneth vnto the periured, so hapneth it also vnto him that is frayde to be forsworne. Among all things that come to passe vnder the Sunne, this is miserie, that it happeneth vnto all alike. Of these words it euidently appeareth, that Salomon speaketh of the knowledge which a naturall man hath by the outwarde gifts of God: whereof because they be indifferently giuen as well to the good, as to the euil, he is not able to iudge whome God loueth & whome he hateth: Now where as the Papists wrest this text vnto the knowledge or iudgement of the conscience, which commeth of the spirite of God, and of his worde, and would that Christian men in their conscience should doubt whether God loue them or not, whether they be in the fauour of God or not, whether sins be forgiuen them or not: whether they shall be saued or not, they teache deuilish errour, and lead the receauers of their doctrine, the right way to hell fire. For he that doubteth of the mercifull goodwill and fauourable grace of God towarde him, and beleeueth not that God for Christs sake is louing vnto him, and forgiueth him all his sins, verely he is no true Christian, but dy-

in this his doubtfulnes and vnbeleife, he shal surely be damned: according to this saying; He that doth not beleeue on the Sonne, shal not see life, but the wrath of God abideth on him. This erroneous doctrine of the Papists, maketh not false of his promise, quencheth faith, blotteth our hope, distroyeth loue, disquieteth the conscience, filleth the hart with whole seas of vnrestfull and wicked imaginations, and so driueth the doubtfull person into desperation, and finally vnto damnation. O murderers, O soule slayers. If no man can be certaine in his conscience, whether he be in the fauour of God or no, whether God for Christes sake will forgiue him his sins or not, and giue him euer lasting life, to what poynt serue all the promises of Gods tender mercies made to all faithfull penitent siners in Christs bloud? vnto what ende doth faith serue? If faith doth not certifie our conscience of Gods good will toward vs, and so bringeth peace, and quietnes vnto it. What is then the office of faith? if a man whose credit is aproued promiseth vs any thing, we surely looke for it, & nothing doubt of the accomplishmente of the promises of GOD, which is faithfull in all his wordes, which cannot lye, which is not onely true, but also the selfe trueth? Let all men be lyers, and let God abide true, God hath promised

that at whatsoeuer hour we turne vnto
he will forgiue vs all our sinnes, and
remember them more, but freely fauo
though we had neuer offended him.
the promise of him, which can neit
ceaue, nor be deceaued, and shall we
of the performance thereof. Shall we
Psal. 33 whether the Lorde will bee as good
worde? whether our sinnes be forgiue
we receaued againe into fauour or no
hath promised that in Christ all the
of the earth shall be blessed: And sh
which looke for our whole saluation
bloud of Christ, doubt whether we sh
Math. 11 blessed in Christ, that is to say, fauo
God the father for Christes sake,
Christ our Lord and sauiour calleth
labour and be loaden vnto him, and p
seth that he will ease, remedy, comfort
helpe them: & shall we doubt of this
mise: What other thing is it to doubt
promises of God, then to dout whether
be true or not, iuste and faithfull or no
same in his deede, that he is in his word
no? O the so much vnfaithfulnes of the
Iohn 3 ed Papists. The scripture saith: He th
leeueth on the Son of God, hath euer
life. The faithfull Christians beleeue
Sonne of God, embrace him with
faith, as their alone Sauiour, Redee
concement maker, Intercessor, Media

Ad

Aduocate, & shall they dout of the inheri-
tance of euerlasting life. Either they that do
beleeue, and so continue vnto the end, haue
euerlasting life, at their departure out of this
life; or else, GOD is not true of his promise.
But God is faithfull in all his wordes, there-
fore, doe the faithfull Christians receiue, Psal. 145
according to Gods promises, & their faith.
If al things be possible to him that beleueth,
if al things chance to an faithful man, accor-
ding to his faith, with what whoorish, and
shameles foreheads, dare the proude and
vngodly Papistes, teach vs to dout of the
grace and fauour of God, of the remission
of sinnes, and of the inheritance of euerla-
sting life? Where doubtfulnes is, there is no
true faith, but rather misbeliefe, and to such
a doubting faith, yea rather no faith, nothing
is promised, but the fearce wrath, and ven-
geance of God, and euerlasting damnati-
on. See to what poynt the wicked Papistes
bring their Whelpes, with their deuilish
doctrine. S. *Iames* saith if any man lack wise- Iam. 1
dome, let him ask it of him that giueth it, e-
uen God. But let him ask in faith, & wauer
noe. For he that doubteth, is like a waue of
the sea, which is toste of the winds, & caried
with violece: neither let that man think that
hee shall receiue any thing of the Lorde. A
wauering minded man is vnstable in all his
waies. Are not they which professe Christe,

much bound to the Papistes, which teach their schollers to dout of the mercy of God, & not to bee throughly perswaded in their conscience, that God loueth thē, pardoneth them for Christs sake, and maketh them heritours of euerlasting glorie? In this is no other thing then to saye, despaire, dye and be damned? O deuils incarnate. God lighten the eyes of the simple, that they may euer see the Iudgling castes, of these vile wicked Papistes, and come vnto the vnfayned trueth of Gods worde, which is able to saue their soules, which also is the mighty power of God, to saue euery one that beleueth.

Iam. 2. Rom. 8.

Theop. Amen.

Phil. All the godly, euen from the beginning, haue beleeued the promises of GOD, & nothing doubted of them, whither they concerned Temporall, or Spiritual things, & according to their faith, so receiued they. Yea, when God seemed most to bee angry with them, and vtterly to cast them from his fauour: euen then did they nothing dout of his mercifull goodnesse: But with strong faith, cleaued to the promises of GOD: as certaine man saith: Though he kill mee, yet will I put my truste in him. The Psalmographer also sayeth: Though an hoste of men were layde against mee, yet shall not my heart be afraide. And though there arise

Iob. 13. Psal. 27

warre against mee, yet will I put my truste in him. If either *Abraham*, *Isaac*, *Iacob*, or any other Saints of the old Testament had doubted of the promise, which God made vnto them, so had they neuer founde fauoure at the maiesty of God, nor obtained those thinges which God hath promised them. For without Faith, it is impossible to please GOD. Heb. 11

Hee that doubteth of the promises of GOD, shall obtaine no good thing at the hand of God. To what end are we often, in the holy Scriptur, exhorted to beleue god & his promises, if it wer lawful for vs to dout of thē? If to beleue & to doubt be one thing, why is euerlasting saluation promised to the one, & eternall damnation to the other? Whosoeuer therefore will be saued, let him caste away all vnbeleefe and doubtfulnesse, and with tooth and nayle (as they vse to saye) cleaue to the promises of God, nothing douting, but according as God hath promised, so shal it chaunce vnto him. If we do repent and beleeue his worde. God hath promised vs for Christes sake, to fauour vs, to forgiue vs all our sinnes, and bring vs vnto euerlasting life. Let vs not therefore doubt of this his promise, but with strong and vnshaken faith, beleeue it, and looke for boldly that is promised: so wee may bee sure to haue the grace and fauour of God, to haue remission and forgiuenes of sinnes, and finally to haue

euer-

Heb,4 euerlasting life. Let vs therefore approch with boldnesse, and not with doubting and wauering, vnto the Throne of Gods Maiestie, as the Apostle warneth, that we may obtaine mercy, and finde grace to helpe in the time of neede.

Christ. If a man after the Papistes, should doubt of the grace & fauour of God, towards him, with what conscience could he be bold

Math,6 to say the Lords Prayer, and to desire the forgiuenesse of his trespasses? Or how could he say with a true faith: I beleeue the forgiuenes of sinnes, and euerlasting life. To

What it is to beleeue beleeue, is it to doubt of the promises of God? Or rather, to be throughly perswaded of the promises of God, that as God hath promised, so shall it vndoubtedly chance vnto vs.

Euseb. When a man beleeueth the Gospel, he is certaine of the remission of his sinnes, he is certaine of the fauour and good-will of God, and he is certaine also, of euerlasting life. And he that letteth goe this faith, and falleth to doubting, he shall neuer enioy the aforesaid benefits, but be caste into euerlasting damnation.

Theoph. This considered the holy Apostle right well, when he without any doubting, being throughly perswaded and assured of Gods good will toward him, (set forth in his holy promises) said on this maner: I know,

& am ſure, that he (in whome I haue put my truſt) is able to keepe that which I haue committed to his keeping, againſt that daye. Againe, I haue fought a good fight: I haue fulfilled my courſe: I haue kept the faith. From henceforth, there is layd vp for me, a crown of righteouſneſſe, which the Lorde (that is a righteous iudge) ſhall giue at that daye, not to me onely, but vnto al them alſo, that loue his comming. 2. Tim.

Phi. When that *Dauid* ſaid theſe wordes: I beleeue verely, to ſee the pleaſures of the Lord, in the Land of the liuing: doubted he of the inheritance, of that heauenly kingdome? Or was he rather throughly perſwaded by ſtrong faith, in the promiſes of God, that he ſhould without al doubt, raign with God in glory; if the godly Apoſtle S. *Paule*, had not bene ſure of the fauour of God, and of a better life after this, would hee haue wiſhed to haue bin deliuered from this world, and to be with Chriſt? With what countenance durſt the bleſſed Martyr S. *Stephen* haue commended his ſpirite vnto Chriſte, if he had not bene perſwaded of Gods fauour towarde him, and of the ioyful inheritance of the euerlaſting kingdome. And likewiſe of the other Saintes. The Spirite of GOD certifieth our ſpirite (ſaith the Apoſtle) that wee are the ſonnes of God. If wee be ſonnes then are wee alſo heires, I meane of God, & Pſal. 27 Phil. 1 Act. 7 Rom. 8

fellow

fellow heires with Christ. Heereto agreeth the saying of S. *Iohn*. Deerely beloued, now are we the sonnes of God, and yet it doth not appeare what we shalbe. But we know that when it shall appeare, we shall be like him; for we shall see him as he is. Againe, we know that wee are translated, and caryed from death vnto life. Heere you see that the holy Scriptures teach vs to bee certaine of our saluatiō, through faith in Christs blood, and not to be doubtful of it, as the Papists trifle. Away therefore with all doubtfulnes, and lay hand by strong faith, on the promises of God, looking with an assured hope for all those heauenly and blessed thinges, that God hath promised vs in his holy word. So may we be sure to receiue, according to our faith.

Epaph. Without wauering or doubting, I faithfully beleeue, and am assuredly perswaded, that God the Father is a merciful Father vnto me, that he hath forgiuen me all my sinnes, receiued me into his fauour, and made mee heire of his euerlasting glorie. And all this hath he done vnto mee, not for my merites and deserts (which are vtterly none:) but for Christs sake, in whome I beleeue, whom also I confes to be my alone Sauiour and redeemer.

Phil. Neighbour *Epaphroditus*, you thus beleeuing, cannot perrish. Therefore, be of

good comfort, quiet your conscience, and settle your mind. For it is written: hee that beleeueth on the Sonne of God, hath euerlasting life.

Epaph. Brother *Philemon*, I thanke you, & my other neighbours, heere for the greate comfort, which I haue receiued by this your godly communication. I feele my selfe nowe in much better case, then I was, when you came vnto mee. I feele much quietnesse and ease in my conscience. The Lorde hath driuen away mine enemies, and giuen me rest in my minde. If I had not your companie, God knoweth to what poynt my ghostly enemie the deuill, would haue brought mee. But I prayse God for you: for by your godly & Christian talke, God hath wrought in me a good and glad will to die. I haue in my heart, bidden the world, and al worldly things adieu. My minde is altogether fixed on the Lord my God, & on the ioyes which he hath prepared in his glorious kingdome for all them that loue him: I feele such inward ioy in my hart, and such a feruent desire to see the Lorde my God, face to face, that the paines, which I now suffer on my body, although they bee very grieuous indeede, seeme little or nothing, to disquiet me. For I am fully perswaded, that the afflictions of this life, are not worthie of the glory, which shalbe shewed vpon vs. Again, Rom. 8 2. Cor. 14.

that

that though the outwarde man perish, yet the inwarde man is renued day by day: And that this our tribulation, which is short and light, prepareth an exceeding and an euerlasting waight of glorie vnto vs, while we looke, not on the thinges which are seene, but on the things which are not seene. For the things which are seene, are temporall: but the thinges which are not seene, are eternall.

Theoph. Neighbour *Epaphroditus*: set all your whole care vppon GOD, the onely Creatour, and maker, and turne you from all creatures; turne from Wife and Children; turne from Temporal goods, and al worldly matters, considering that by none of them, you can be holpen, neither from sinne, nor from death.

Phil. All that you leaue behinde the Lord according to his almightie prouidence, shal well and fatherly take care for them. Hee that hath created your Wife and Children, shall so prouide them a liuing, as hee hath prouided all things necessarie for you, vnto this present houre.

Epaph. Neighbours. Heere I protest before God and you all, that I am as willing to leaue this Worlde, & all the vanities therof, as euer I was to receiue them: and I giue God most hearty thanks, for all the great mercies, that he hath powred vpon me from

birth, vnto this present time, and specially for his Christ.

Christ. God keepe you in this minde, euen vnto the end.

Euseb. Amen.

Epaph. Confirme and make that perfecte (O Lord) which thou hast begun to worke in me, vnto the glory of thy blessed name, & vnto the saluation of my soule.

Theoph. Amen.

Epaph. Neighbours, I pray you turne mee, that I may lye on my right side.

Christ. The Lord our God grant that you may sit in his kingdome, on the right hande of his glorie.

Epaph. Yea, and that shortly.

Euseb. So-be-it.

Phil. Sir, how do you now?

Epaph. Well, God be thanked: but I trust to do better euen anone.

Phil. Lack you any thing Sir?

Epaph. My paine approcheth nerer vnto my hart, whereby I perceiue the end of my life, not to bee far off: I beseech you pray for me, that I may continue faithfull, constante & stedfast, in the faith of the Lord my God, euen vnto the verie end of my life.

Phil. We will do it gladly, Neighbours, let vs kneele downe and pray. Lord we most humbly beseech thee heare our prayer.

Christ. And let our cry come vnto thee.

Phil. O Lorde Iesu Christ, thou onelie

ſonne of the heauenly Father, our alone redeemer & omniſufficient Sauiour, we humbly beſeeth thee, deliuer this ſicke and weake perſon now being in great paines & at the poynt to depart out of this World, from all vgſome and terrible aſſaultes and temptations of the deuill, ſinne and Hell. Deliuer him (O Lord) as thou deliueredſt *Noe* from the raging waues of the Sea, from the deſtruction of *Sodome*, *Abraham* from the feare of the *Chaldees*. The Children of *Iſrael*, from the tyranny of *Pharao*. *Dauid* from the hand of *Goliah*. The three Men frō the violence of the fyrie Fornace in *Babylon*. *Daniel* the Prophet, from the mouth of the *Lyons*. *Ionas*, frō the belly of the Whales fiſh: and *Peter* from the priſon of *Herode*. Euen ſo, O gracious Lord God, deliuer the ſoule of this perſon, both now, and whenſoeuer he ſhall depart hence, from all perill & daunger. Open vnto him at the houre of death, the doore of Paradiſe, the gates of heauen, and the entry of euerlaſting life. O Lord Ieſu Chriſt, forgiue him all his ſinnes, and lead him with ioye, into the kingdome of thy heauenly Father, euen vnto the boſome of *Abraham*, and appoynt him vnto euerlaſting reſte, that hee may reioyce with thee, and with all the elect children of God in euerlaſting life.

Gen.7
Gen.19
Gen.10

Exod.a
14.15
3.Reg. 17
Dan.3
Dan.6
Ionas 2.
Act.12.

Euſeb. Amen.

Epiſt

Epaph. Neighbours; I thanke you. Now wil I also pray vnto the Lord my God, while I may speake, and I truste he will for Christes sake, gratiously heare me.

Theoph. Doubt you not neighbour: God hath so promised.

Epaph. Lord harken vnto my prayer, and giue eare to my most humble requests. O most mercifull God. O Father of all mercies, the Father of our Lorde and Sauiour Iesus Christ, be mercifull to mee a sinner. Haue pittie on mee, and quickly helpe mee poore wretch, for the most bitter Pasion, and moste precious death of Iesus Christe, the onely begotten Sonne, and our alone redeemer & Sauiour, Enter not into iudgements with thy seruant, Oh Lorde. Handle mee not according to my desertes and merites, neither reward mee after mine iniquities, but for thine infinite and vnmeasurable bountie, & exceeding great mercie receiue mee, and take mee into thy fauour, I miserable and weake creature, am in thy hande. I am thy bond-seruant and thy debter, O most gentle God, O moste fauorable Father, forsake me not, cast me not awaie poore wretch that I am. For I am thine, withal that euer I can make. No man is able to strengthen me, no man is able to deliuer me, no man is able to helpe me, but thou alone. Thou art the true helper in aduersity. Psal. 143. Psal 31

Thou art the moſt ſure and preſent comfor-
ter in all neceſsitie. Thou alone art our hel-
per, our bulwark, our fortres, and our moſt
mighty & ſtrong defenced tower. Thou art,
ô GOD, our refuge, thou art our ſtrength.
Thou art our helper in al our tribulations.
In thee, O Lord, doe I truſt, let me not bee
confounded. Let me neuer be put to ſhame.
Let me not be deceiued of my hope, but
preſerue me for thy righteouſnes ſake. Bow
down thine eare vnto me, make haſt to de-
liuer me. Be my defender, ô God, and my
ſtrong hold, that thou mayſt ſaue mee. For
Math. 1 thou art my ſtrength, and my refuge, yea,
thou art my God, and my deſtinies are in
thy hands. Lighten thy countenance vpon
thy ſeruante, and ſaue me for thy mercies
ſake, O Lord. And foraſmuch (O ſweet Fa-
ther) as it is thy godly pleaſure, to call mee
now from this miſerable life and wretched
world, I moſt entirely beſeech thee ſo to de-
fend me in this Agony of death, that neither
Sathan, nor his miniſters preuaile againſt
mee, but that I continue faithful & conſtant
vnto the end, in the confeſsion of thy holie
name, looking for full remiſsion of all my
ſinnes, in the precious bloud of thy wel-be-
loued Sonne, and my onely Sautour Ieſus
Chriſt; and that I departing in this faith &
perfect truſt, may bee placed among thy
bleſſed ſaints, and heauenly ſpirits, &

euer & euer, remaine with thee in glorie. Grant this, O most merciful Father, for thy deare Sons sake Iesus Christ, our alone mediatour and Aduocate.

Christ. Amen.

Epaph. Me thinke good neighbours, I beginne to waxe verie colde, and numme in my limmes.

Euseb. Sir, discomfort not your selfe. Be content with the good working of GOD. This cold is a present token that the death of your body is not far off.

Epaph. My flesh is consumed, and wasted away.

Euseb. That is the end of all flesh: earth thou art, saith GOD, and vnto earth shalt thou returne. Gen. 3

Epaph. My feeling is gone, and my tasting decayeth. al my senses grow out of course.

Euseb. To that end were they giuen you, that you should lose them againe. With the bodie, all bodily things decay.

Phil. Brother *Epaphroditus*, let the care of the body, and all bodily things passe. You do beleeue the resurrection of the body?

Epaph. I beleeue that my Redeemer liueth, and that I shall rise out of the earth in the latter daye, and that I shall bee cloathed again with this skin, and see God my Saviour in my flesh. Yea, I my selfe shal behold him, not with other eyes, but with these

ſame eyes. This hope is ſtedfaſtly ſet in my heart.

Phil. Beleeue this earneſtly, and it ſhall not greeue you to departe from your body. For where as it is now mortall, corruptible, ſick, weake, vile, & loathſome, it ſhal at the generall reſurrection, bee immortall, incorruptible, whole, ſtrong, precious, and in al poynts like to the glorious body of our lord and Sauiour Chriſt Ieſus. Heare what the Apoſtle ſaith: Our conuerſation is in heauē, from whence we looke for a Sauiour, euen the Lord Ieſus Chriſt, which ſhall chaunge our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able alſo to ſubdue all things vnto himſelfe. Againe, we know that if our earthly manſion of this dwelling were deſtroyed, we haue a building of God, an habitation, not made with hands, but euerlaſting in heauen. For therefore ſigh we, deſiring to bee cloathed with our manſion, which is from heauen: ſo yet, if that wee bee found cloathed, & not naked. For wee that are in this tabernacle, ſigh & ar grieued, becauſe wee would not bee vncloathed, but would be cloathed vpō, that the immortality might be ſwallowed vp of life: he that hath ordained vs for this thing, is god, which very ſame, hath giuen vnto vs the earneſt of the ſpirit. Therfore, we ar alway of good cheere,

Phil, 3

2. Cor. 5,

and

and know that as long as we are at home in the body, we are absent from God: for wee walke in faith, not after outwarde appearance. Neuertheles, we ar of good comfort, and had rather to be absent from the body, and to be present with God.

Epaph. This is a comfortable doctrine. I can be content with all my hart, to make such a change, whensoeuer the Lords good pleasure shal be. But I praye you rehearse some wholesome sayings, out of the holie Scriptures, concerning the resurrection of the body, for strengthning of my faith, and for the quietnesse of my conscience.

Philc. In the Prophete *Esay* wee reade on this maner: Thy dead men shall liue, euen with my body shal they rise againe: Awake & sing, ye that dwel in duste. For thy dewe is euen as the dew of herbes, and the earth shall cast out them that be vnder her: Againe: your bones shall flooriſh like an herbe. The Prophete *Ezechiell* hath these words. The hande of the Lorde came vnto me, and carried me out in the Spirite of the Lord, and set mee downe in a plaine fielde, that lay ful of bones, & he led mee round about by them, & behold the bones that laye vpon the field, were very many, & maruelous drye also. Then said he vnto me: Thou Son of man, thinkest thou these bones may liue againe? I answered; O Lord God, thou

Esay. 26

Esay. 66

Ezech. 37

knoweſt. And he ſaid vnto mee: Prophecie thou vpon theſe bones, & ſpeak vnto the: ye dry bones, hear the word of the Lord. Thus ſaith the lord God vnto theſe bones; behold I wil put breath into you, that ye may liue. I wil giue you ſinewes, and make fleſh grow vpon you, and couer you ouer with skinne, and ſo giue you breath, that ye may liue, & know that I am the Lord. So I prophecied as he had commanded mee. And as I was prophecying, there came a noyſe, and a great motion, ſo that the bones ran euen one to another. Nowe when I had looked, behold, they had ſinewes, and fleſh grew vppon them, and aboue they were couered with skin, but there was no breath in them. Then ſaid he vnto mee; thou ſonne of man, prophecie thou toward the winde: prophecie and ſpeake vnto the winde: Thus ſaieth the Lord God: Come, O thou ayre, from the foure windes, and blow vppon theſe ſlaine, that they may be reſtored to life'. So I prophecied as hee had commanded mee: then came the breath into them, and they receiued life, & ſtood vpon their feet in marueilous great number. Again: thus ſaith the lord God; Behold I wil open your graues (O my people) and tak you out of your ſepulchers. The words of the Prophet *Daniel*, are theſe: Many of them that ſleepe in the duſt of the earth, ſhall awake, ſome to euerlaſting life:

ſome

some to perpetuall shame and reproofe. 4.Esd.2.
God saieth by *Esdras*: Those that be dead, will I rayse vp againe from their places, and bring them out of their graues. Moreouer, Christ said to the *Saduces*, which denyed the resurrection of the body: As touching the Mat.22
resurrection of the dead, haue ye not read, what is said vnto you of God, which saith: I am *Abrahams* God, and *Isaacks* God, and *Iacobs* God? God is not the God of the dead, but of the liuing. Also, in another place: the Ioh.15.
houre shall come, in the which, all that are in the graues, shall heare the voyce of the sonne of God, and shall come foorth, they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation. *Martha* saide vnto Christ of her brother *Lazarus*, when he was dead: I know that my brother shall rise againe at the latter daye. The holy A- Ioh.11
postle S. *Paule*, is plenteous in the doctrine of the resurrection of the death. I will rehearse one or two of his sentences, and bid the other fare-well. The trumpet (saith he) 1.Cor.15
shall blowe, and the dead shall rise incorruptible, and wee shall be chaunged. For this corruptible, must put on incorruption: and this mortall, muste put on immortalitie. Againe: the Lord Iesus shall change our vile bodies, that they may bee fashioned like vnto his glorious body. Also, in another

place: I would not brethren, haue you ignorant, concerning them which are fallen a sleep, that ye sorrow not, as other doe, which haue no hope. For if we beleeue that Iesus Christ died, & rose againe, euen so they also which sleepe by Iesus, will God bring again with him. Diuers examples of the resurrection of our bodies, haue we both in the Old & new Testament. *Helias* the Prophet raysed vp from death vnto life, the Son of the Widow of *Sarephta*. The like thing read we of *Helyse* the Prophet: Christ raysed frō death the daughter of a certain ruler, the sonne of a certaine Widdow, and *Lazarus*, with many other, Christ rose againe, and the bodies of many Saints which slept, rose also, and came out of the graues after their resurrection, and came into *Ierusalem*, and appeared vnto many. *Peter* raysed vppe *Tabitha* from death. S. *Paule* restored vnto life a certaine yong man, named *Eutichus*. All these are euident examples of our resurrection. Therefore good brother *Epaphrod.* fear not to giue ouer this your body, & freely to commend it vnto the earth: at the great day of the general resurrection, you shall receiue it in a far better case, then euer you had in this world.

1. Reg. 17.
4. Reg 4
Mar. 9.
Luk, 7
Ioh, 11
Matth. 27.
Act. 9.
Act. 20

Epaph. I leaue this my vile body willingly, yea, & that with this hope, that at the laste daye, I shall take it againe immortall and

and vncorruptible. I beleeue the resurrection of the flesh. I wish to be losoned from this body, and to be with Christ.

Euseb. Yee doubt nothing of the blessed state of the godly departed, and of the immortalitie of the soule?

Epaph. I beleeue euerlasting life.

Theoph. You are not of the opinion of the Papists, which say that the soules of the faithfull goe not straight vnto heauen, but vnto Purgatorie, there to bee boyled in the firie fornace of the bishop of *Rome*, till they haue made satisfaction for their sinnes, eyther by themselues in suffring (say they) the most bitter pains of Purgatory, or else by their frieds in this world thorow Masses, Pardons, Pilgrimages, &c.

Epaph. I beleeue that there is none other Purgatorie for my soules health, but onelie the precious bloud of my Lord and Sauiour Christ Iesu, and I beleeue that Christ throgh his innocencie of life, and the most greeuous paines that he suffered on the crosse, hath aboundantly satisfied for all my sins, & hath vnto the vttermost payde all the debt that I ought vnto God the Father: so that nowe through faith in the bloud of Christ, I walke with a cleare conscience before God, for as much as there is no damnation to them that are in Christ Iesus: & they that also are blessed, whose sinnes are remitted, whose iniqui-

ties are couered, & vnto whose charge God layeth no wickednes.

Christ. Yee agree not with such in opinion, as affirme that the soules of both the faithful and vnfaithful sleepe vntil the day of iudgement, and then shall awake out of sleepe: so then the faithfull shall goe into euerlasting glorye, and the vnfaithfull vnto eternall damnation.

Epaph. I beleeue that the soule slepeth no more, then this my bedsted walketh & talketh with vs. I am fully perswaded that so soone as the soules of the faithfull are departed from the bodies, wherein they were as in prison inclosed, they are straight wayes placed in the glorious kingdome of God. And contrariwise the soules of the vnfaithfull, go straight vnto the deuill, euen vnto hell fire, Vnto that lake that burneth with fire and brimstone, where weeping and gnashing of teeth is, wher the worme that gnaweth their conscience, neuer dyeth, and the most grieuous fire, wherwith they are without ceasing intollerably tormented, is nether quenched. Is it not this neighbour *Philemon*.

Phil. Yea verely sir, for so ar we taught in the holy scriptures, as the history of the rich glutton, and of *Lazarus*, with diuers other, do manifestly declare.

Epaph. I faithfully beleeue, that immediately after my departure out of this world

I

I shall haue a place in the kingdome of God and see the glorious Maiesty of God face to face. And I pray you good Neighbour *Philemon*, rehearse vnto mee, some comfortable places out of the holie scripture, concerning the ioyfull and blessed state of the faithfull soules after this life, that I may be confirmed in my faith, and be the more willing to depart.

Phil. I wil do it gladly, *Balaam* said: I pray God that my soule may die the death of the righteous, and that my last ende may be like vnto theirs. The Psalmograph saith: O how amiable are thy dwellinges, thou Lorde of hostes? My soule hath a desire and longing to enter into the courtes of the Lorde: my hart, and my flesh reioyce in the liuing God. Blessed are they that dwel in thy house, they wil be alwaies prayfing thee. One day in thy courts is better then a thousand. I had rather be a doore keeper in the house of my God, then to dwell in the tents of the vngodly, the prophet Esay saith: the redeemer of the Lord shall turne againe, and come with ioy vnto Sion there to indure for euer, that mirth and gladnes might be with them, that sorrowe and woe might flee from them. My people (saith God) shall dwell in pleasant peace, & in safe holdes, & shall haue continuall reste, without disturbance. They shall neyther hunger nor thirst, heate nor Sunne shall not

hurt

hurt them. For he that fauoreth them, ſhall lead them & giue them drink of the ſpringing wels. They ſhall eate, drinke, be merie, and reioyce for very quietnes of heart. Yea, their gladnes, and their ioy ſhall continue for euer and euer. *Daniell* ſaith: The wiſe (ſuch as haue taught other) ſhal glyſter as the ſhyning of heauen, and thoſe that haue inſtructed the multitude vnto godlines, ſhall bee as the ſtarres, worlde without ende. *Eſdras* ſaith: Be ready to the rewarde of the kingdome. For the euerlaſting light ſhall ſhyne vppon you for euermore. Flee the ſhadowe of this worlde, receaue the ioyfulnes of your glory. O receaue the gift that is giuen you, and be glad, giuing thanks vnto him that hath called you vnto the heauenly kingdome. The author of the booke of wiſdome ſaith: The ſoules of the righteous are in the hande of God, and the paine of death ſhall not touch them. In the ſight of the vnwiſe they appeare to die, & their end is taken for very deſtruction, the way of the righteous is iudged to be vtter deſtruction: but they that are in reſt, & though they ſuffer paine before men, yet is their hope ful of immortality. They are puniſhed but in few things, neuertheles in many things ſhall they be rewarded. For God proueth them, and findeth them meete for himſelfe: yea, as the golde in the fornace, doth he try them, and receaueth them as an burnt offering

ſtring: and when the time commeth, they ſhall be looked vpon. The righteous ſhall ſhine as the ſparkes that runne through the red buſh. They ſhall iudge the nations, and haue dominion ouer the people. and their Lorde ſhal reigne for euer. Againe: the faithfull are counted among the children of God and their portion is among the ſaints. The righteous ſhall liue for euermore: their reward alſo is with the Lord, & their remembrance with the higheſt. Therefore ſhall they receaue a glorious kingdome, & a beautifull crowne of the Lords hand. The holy father *Tobie*, prayed on this maner to God: O Lord deale with me according to thy will. & command my ſpirit to be receaued in peace. For more expedient were it for me to dye, then to liue. The preacher ſaith: The day of death is better then the day of birth. For precious and right deare in the ſight of the Lorde, is the death of his ſaints. Our ſauior Chriſt ſaith The righteous ſhall ſhine as the Sun, in the kingdome of their father. They ſhal haue the inheritance of euerlaſting life. They ſhall haue a kingdome, which was prepared for them, from the beginning of the world, they ſhall be as the Angels of God. They ſhall be in the boſome of *Abraham*. They ſhall haue ſuch ioy, as no man ſhall be able to plucke it from them. They ſhall eate and drinke in the kingdome of God the father. They ſhall

be

be where Christ is, and see his glory. The holy Apostle S. *Paull* saith: the eye hath not seene, and the eare hath not heard, neyther haue entred into the hart of man, the things which God hath prepared for them that loue him. He saith also: that if our earthly mansion of this dwelling, were destroyed (He meaneth the body) we haue a building of God, an habitation not made with handes, but euerlasting in heauen. Wee shall bee with Christ. We shall be with the Lord for euer. We shall be vessels vnto honour. Wee shall haue the crowne of righteousnes. Wee shall come to the citty of the liuing God, the celestiall *Hierusalem*, and to an innumerable sight of Angels, and to the congregation of the first borne Sonnes which are written in heauen, and to God the iudge of all, and to the spirits of iuste and perfect men, and to Iesus the Mediatour of the new Testament. Wee shal receaue the crowne of life, saith S. *Iames* which the Lord hath promised to them that loue him. When Christ the cheefe shepherd shall appeare (saith S. *Peter*) ye shall receaue an incorruptible crowne of glory, wee are now the sonnes of God (saith S. *Iohn*) and it hath not yet appeared what we shall be. We know that if it once appeare, we shal be like vnto him: for we shall see him as he is. In the Reuelation of S. *Iohn*, we finde these sentences, concerning the blessed state of the faith-

full after this life. To him that ouercommeth I will giue to eate of the tree of life, which is in the middeſt of the Paradiſe of God. Bee faithfull vnto the death, and I ſhall giue thee the crowne of life. Him that ouercommeth will I make an piller in the houſe of my God and he ſhall goe no more out, &c. To him that ouercommeth will I grant to ſitte with mee, in my ſeate the foure and twentie Elders that ſat vpon the ſeates, were cloathed in white rayment, and had one their heades crownes of gold. They are in the preſence of the ſeate of God, and ſerue him day and night in his Temple, and he that ſitteth one the ſeate, will dwell amoung them. They ſhall hunger no more, neyther thyrſte, neither ſhall the Sunne light on them, neither anie heate. For the Lambe which is in the middeſt of the ſeate ſhall feede them, and ſhall leape them vnto fountaines of liuing water, and God ſhall wipe away all teares from their eyes, they follow the Lamb, whether ſoeuer he goeth. They are without ſpot, before the throne of God. I hearde a voyce from heauen ſaying vnto me: write, bleſſed are the dead which dye in the Lorde. Euen ſo ſaith the ſpirite, that they reſt from their labours, and their works follow them. Bleſſed are they which are called vnto the Supper of the Lambs mariage. I ſaw a new heuē and a new earth, for the firſt heauen and the firſt earth, were vaniſhed away, & there was

no more sea. And I *Iohn* saw a holy citty, new *Hierusalem* come downe from heauen, prepared as a brid garnished for her husband. And I heard a great voice out of heauen, saying: Behold the Tabernacle of God is with men, and he will dwell with them: And they shall be his people, and God himselfe shal be with them, and be their God. And God shal wipe away all teares from their eyes. And there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the old things are gone. And he that sat vpon the seat said: Behold I make all things new: And he said vnto me, wryte, for these words are faithfull and true. The Angell caryed me away in the spirite, to a great and hie mountaine, and shewed mee the great citty holy *Hierusalem* discending out of heauen from God, hauing the brightnes of God, and her shyning was like vnto a stone most precious, euen like a *Iasper*, cleare as Chrystall, and had walles great and hie, and had xii. gates, and at the gates, xii. Angels, & names written, which are the names of the xii. tribes of *Israell*. On the East side iii. gates, and on the North side three gates, and toward the South three gates, and from the West three gates, and the wall of the Citie had xii. foundations, and in them the twelue names of the Lambes xii. Apostles, and he that talked with me, had a golden reede to

measure

measure the cittie withal, & the gates thereof, and the wall thereof. And the cittie was built four square, & the length was as large as the breadth, and hee measured the cittie with the golden reed, xii. M. furlungs, & the length, & the breadth, and the height of it, were equal. And he measured the wal thereof, an C. xliiii. The measure that the Angell had, was after the measure that man vseth. And the building of the wall of it, was of *Iasper*, and the cittie was pure golde, like vnto pure glasse, & the foundations of the wal of the Cittie, were garnished with all manner of precious stones. The first foundation was a *Iasper*; the second, a *Saphir*; the thirde, a *Calcedone*; the fourth, an *Emeraud*; the fift, an *Sardonix*; the sixt an *Sardius*, the seauenth a *Chrysolite*; the eight a *Beral*; the ninth a *Topas*, the tenth *Chrysophrasus*; the eleuenth a *Iacinct*. The xii. gates were xii. Pearles, euery Gate was of one Pearle, & the street of the cittie was pure golde, as through shining glasse. And I saw no temple therein. For the Lorde God almightie, & the Lambe are the Temple of it: and the citie hath no neede of the Sun, neither of the Moone to lighten it. For the brightnesse of GOD did lighten it, and the Lambe was the light of it. And the people which are saued, shall walke in the light of it. And the Kinges of the earth shall bring their glory and honour vnto it. And the

Reu. 21.

gates of it, are not shut by daye. For there shal be no night there. And there shal enter into it, none vncleane thing, neither whatsoeuer worketh abhomination, or maketh lyes, but they onely which are written in the Lambes booke of life. And hee shewed me a pure riuer of water of life, clear as Chrystall, proceeding out of the seate of God, and of the Lambe. In the middest of the streete of it, and of eyther side of the Riuer, was there woode of life, which bare xii. maner of fruits, & gaue fruite euery moneth, and the leaues of the woode serued to heale the people withall. And there shal be no more curse, but the seate of God, and the Lambe shall bee in it, and his seruants shall serue him. And they shall see his face, and his name shall be in their foreheades. And there shal be no night there. And they need no candle, neither light of the Sun. For the Lord God giueth them light, and they shall raigne for euermore. And he said vnto me, these things are faithful and true.

Epaph. God be praysed for that true ioye and singular comforte, which the faithful finde in his holie worde. It is not without cause, said of the holy Apostle: The eye hath not seene, and the eare hath not heard, neither haue entred into the hearte of man, the thinges which God hath prepared for them that loue him. My heart is now so enla-

2. Cor. 2

with the desire of those heauenly & blessed
pleasures, which you haue named to mee,
out of the infallible and true worde of God,
that I most entirely wish to be loosened from
this life, and to enioy these ioyfull pleasures.
Oh, who would not be glad to change lead
for siluer, copper for golde, transitory, mor-
tall, and corruptible things, for certaine, im-
mortal, and vncorruptible things; earth for
heauen, sin for godlines, darknesse for light,
feare for security, trauell for quietnes, sick-
nes for health, death for life, the companie
of men, for the company of the moste high
God, his heauenly Angels and blessed Spi-
rites; the vile pleasures of this world, for the
inestimable ioyes of the glorious kingdome
of God? Oh, like as the Hart desireth the Psal. 42.
water brookes, so longeth my soule after
thee, O God. My soule is a thirst for God,
yea, euen for the liuing God: Oh when shal
I come to appeare, before the presence of
my God, O God, thou art my God, early
will I seeke thee, my soule thirsteth for thee,
in a barren and dry land, where no water is.
Thus haue I looked for thee, in thy holie
place, that I might beholde thy power and
glorie. For thy louing kindnesse, is better
then life it selfe: My lippes shall prayse
thee. As long as I liue, will I magnifie thee
on this maner, and lift vp my handes in thy
name.

Eusch. We reioyce (good brother Epa-
phroditus) and giue God most harty thanks
that he hath by his holy spirite, wrought
good and glad wil in you to dye, & to leaue
this wretched world.

Epaph. I most heartily wish to be loosed out of
this life, & to be with Christ. It greeueth my
soule longer to liue in this mortall body. But
now (O Lord) deale with mee according to
thy will, and command my spirite to be re-
ceiued in peace. For more expedient were
it for me, to dye then to liue.

Christ. Sir, how do you feele your selfe?

Epaph. In my body weaker, and weaker,
but (I trust) in my soule, stronger, & stron-
ger; I pray you lay mee hyer in my bed: for
I begin to wax very faint, and my wind de-
creseth and waxeth shorter. I thank you,
is well Neighbours, I am troublesome vnto
you, but I trust I shall not be so long.

Theoph. It is vnto vs great ioy & comforte
to be with you, being so godly minded. For
in you, as in a cleane mirrour, wee behold
our selues, and see what shall become of vs
hereafter. Of you as of a liuely Schoole ma-
ster do we learne, how we shall behaue our
selues, when God layeth the Crosse on vs.
And wee most hnmbly beseech God to giue
vs the like patience, and thankfulnes.

Matth. 26 *Epaph.* The spirit is willing, but the flesh
is weake. For asmuch as I feele in my selfe
present

present tokens of death, & am not certaine how long the Lord will suffer me to liue, or to enioy the vse of speech, I think it conuenient to pray again vnto the Lord my God. and to commend my sinfull soule, into his mercifull hands.

Phil. Godly forsooth.

Epaph. Lord vouchsafe I most humbly beseech thee, to heare me sinneful creature. Psal. 145

Christ. The Lorde is nye vnto all them that call on him, yea, that call on him in trueth.

Epaph. O Lord Iesus Christ, which art the onely health of all men liuing, and the euerlasting life of them which die in thy faith: I wretched sinner, giue and submit my selfe wholie to thy most blessed will. And I being sure, that that thing cannot perish, which is committed vnto thy mercy, most humblye beseech thee (ô Lord) to giue me grace, that I may nowe willingly leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise, shall restore vnto mee againe. I beseech thee (O mercifull Iesus Christe) that thou wilt by thy grace, make strong my soule against all temptations, & that thou wilt couer & defend me with the buckler of thy mercie, against al the assaults of the Deuil, I see and acknowledge, that there is in my selfe, no helpe of life and saluation, but all my confidence, hope, and

truſt is in thy moſt merciful goodnes: I haue no merits, nor good workes, which I may alledge before thee. Of ſinnes and euill workes (alas) I ſee a great heape, but through thy mercie, I truſt to be in the number of them, to whom thou wilt not impute their ſinnes, but take and accept mee for righteous, iuſt, and to bee the inheritour of euerlaſting glorie. Thou, Oh moſt merciful Lorde, waſt borne for my ſake. Thou diddeſt preach and teach, thou didſt pray and faſt for my ſake. Thou diddeſt all good workes and deedes for my ſake. Thou ſufferedſt moſt greeuous paines & torments for my ſake. And finally, thou gaueſt thy moſte precious bodie to die, & thy moſt bleſſed bloud, to bee ſhed on the Croſſe for my ſake. Now moſte merciful Sauiour, let al theſe things profite me, which thou freely haſt giuen mee, which haſt giuen thy ſelfe for mee: let thy bloud cleanſe and waſh away the ſpottes and foulneſſe of my ſinnes: let thy righteouſneſſe hide, and couer mine vnrighteouſneſſe. Let the merites of thy Paſſion, and bloud, bee the ſatisfaction for my ſinnes: Giue mee Lord thy grace, that my faith, and perſwaſion in thy bloud, wauer not in mee, but euer bee firme and conſtant, that the hope of thy mercie, and life euerlaſting, neuer decay in me, that charitie waxe not colde in me; finally, that the weaknes of my fleſh, be not ouercome with the

the feare of death. Graunt me also (O moste merciful Sauiour) that when death hath shut vp the eyes of my body, yet the eyes of my soule may still behold and looke vpon thee, and that when death hath taken awaye the vse of my tongue and speach, yet that my hart may cry and say vnto thee, O Lord, into thy handes I giue and commit my soule, Lord Iesu, take my spirite.

Theoph. Amen.

Eusseb. Sir, how is it with you now?

Epaph. Euen as with a ship which is tossed with the waues of the Sea. I trust shortly to come vnto the heauen, and then shal I bee quiet, and without all danger. I praye you pray for me.

Phil. Most gladly. Let vs kneele downe neighbours, & beseech the Lord our god for his tender mercies, to preserue this our sicke brother from the assaults of Sathan, and to keepe him constant and stedfast in his faith, vnto his liues ende, that hee may giue vp a good and a faithfull soule into the mercifull hands of God. Giue mee hether the Flower of godly prayers, that I in the name of vs all may read that prayer, which is to be said for them, that lye at the poynt of death.

Theoph. Heere it is.

PHilemon. Oh most louing Sauiour, and Gentle Redeemer, which camest into this worlde, to cal sinners vnto repentance,

and to seeke vp that was loste, thou seest in what case this our brother lyeth here, visited with thy mercifull hand, all weak, feeble, sicke, and readie to yeeld vp his soule into thy holy hands. O look vpon him (most gentle Sauiour) with thy mercifull eie, pitie him, and be fauourable vnto him. Hee is thy workmanship; despise not therefore the worke of thine owne hands. Thou sufferedst thy blessed body, and thy precious bloud to be shed for his sins, & bring him to the glory of thy heauenly Father; let it not therefore come to passe, that thou shouldest suffer so great paines for him in vaine. He was baptised in thy name, & gaue himselfe wholly to be thy seruant, forsaking the deuill, the world, and the flesh; confesse him therefore before the heauenly Father, and his blessed Angels to be thy seruant. His sins, wee confesse are greate (for who is able to saye; my heart is cleane, and I am free from sin) but thy mercies (Oh Lorde) are much greater. And thou camest not to call the righteous, but sinners vnto repentance. To them that are diseased and ouer-loden with the burden of sinne, doest thou promise ease. Thou art that God, which willest not the death of a sinner, but rather that he should turne & liue. Thou art the Sauiour, which wishest al men to be saued, and to come to the knowledge of the trueth. Withdraw not therefore

Pro. 5.

Mar. 9.

Math. 11.

Ezech. 18

1. Tim. 2.

fore thy mercy from him, because of his sins but rather lay vpon him thy sauing health, that thou maist shew thy self toward him to be a Sauior. What greater praise can there be to a Physition, then to heale the sicke? nether can there be a greater glory to thee, being a Sauiour, then to saue sinners: saue him therfore, ô Lord, for thy names sake. Again, let the lawe be no cortsiue to his conscience, Rom. 4 but rather giue him grace, euen in this ex- Cap. 3 treame agony & conflict of death, to be fully perswaded that thou by thy death haste taken away all his sinnes, fulfilled the lawe for him, and by this meanes deliuered him from the curse of the lawe, & paide his ransome, that hee thus being fully perswaded may haue a quiet heart, a free conscience, & a glad-wil to forsake this wretched world, and to go vnto his Lord GOD. Moreouer, thou haste conquered him, that had rule of death, euen Sathan: suffer him not therfore to exercise his tyranny vppon this our sicke brother, nor to disquiet his conscience with the terrors of sin, & paines of hel. Let not sathan, nor his infernal army attempt him further then he is able to bear: but euermore giue him grace, euen vnto his laste breath, valiantly to fight against the deuill, with strong faith in thy precious bloud: ỳ he may fight a good fight, & finish his course with ioy vnto the glory of thy name, & the health of

his

his ſoule: ſo work in him, Lord, by thy ſpirit, that he with al his hart may contemne, and deſpiſe al worldly things, And ſet his minde wholy on heauenly things, hoping for them with a ſtrong & vndoubted faith. Againe let it not greeue him (Oh ſweet Sauiour) to bee loſoned from this vile & wretched carcaſe, which is now ſo full of ſorrow, trouble, anguiſh, ſicknes, and paine: but rather let him haue a bent & ready wil, through thy goodnes, to put it off, yea, and that with this faith, that he at the laſt day ſhal receiue it again in a much better ſtate: then it is now, or euer was from the daye of his birth, euen a bodie vncorruptible, immortal, & like to thy glorious body. Let his whole hart & minde bee ſet onely vpon thee. Let the remembrance of the ioyes of heauen, bee ſo feruent in his breſt, that hee may both patiently & thankfully take his death: & euer wiſh to be with thee in glorie. And when the time commeth that hee ſhall giue ouer to nature, and departe from this miſerable world: vouchſafe, we moſt humbly beſeech thee, Oh Lord Ieſu, to take his ſoule into thy handes, and to place it among the glorious company of thy holy Angels and bleſſed Saints, and to keep it vnto that moſt ioyfull day of the generall reſurrection, that both bodie and ſoule, through thine Almightie power, being knit againe together at that day, he may for e-

uer

ther and euer enioy thy glorious kingdome, ſing perpetuall prayſes to thy bleſſed and name.

Chriſt. Amen.

Epaph. O God be mercifull vnto me, and bleſſe me, ſhew me the light of thy countenance, and deale fauorablie with me. Lighten mine eyes, that I ſleepe not in death, leaſt mine enemie ſaye: I haue preuailed againſt him. For if I be caſt downe, they that trouble me, will reioyce at it. But my truſte is in thy mercy, and my hart is ioyfull in thy ſaluation.

Phil. Sir, how do you?

Epaph. My bodily ſight is gone.

Phil. The Lorde gaue it you, and the Lord hath taken it away againe: As it hath pleaſed the Lord, ſo is it come to paſſe: Bleſſed be the name of the lord. Now that God hath taken away the ſight of your corporall eyes, beholde the Lorde your God with the eyes of your faith: and doubt you not, but that ſhortly you ſhall ſee the glorious maieſtie of God, with the eyes of your ſoule, euen as he is, face to face: which ſhalbe vnto you ſuch ioy, and ſo great comforte, that no tongue is able to expreſſe, nor heart able to thinke it.

Epaph. I beleeue, and am aſſuredly perſwaded, that I ſhall ſee the pleaſures of the Lord, in the Land of the liuing.

Phil.

Phil. Continue in this faith vnto the end, and you shall surely be saued,

Epaph. As God hath taken away my sight, Psal 27 so do al my other senses decay.

Phil. Though by the appoyntment of God you loose your bodily speech, yet shal your soule in the heauenly kingdome, sing prayses, & magnifie the Lord your God, world without end. And albeit the bodily hearing be take̅ away from you, yet shal your soule in the kingdome of God, heare such sweete pleasant, & delectable things, as neuer mortal man hard, nor may heare the like. Again although your going, & the vse of your whole bodie be taken away fro̅ you, & your bodie returne vnto the earth, fro̅ whence it came: yet dout you not, but your soule being once deliuered out of the prison of your body, shal serue the Lorde your God perfectly & ioyfully follow the Lambe Christ, whether so euer he goeth.

Epaph. Oh Lorde, deliuer my soule out of the prison of the bodie, that I may come vnto thee, and glorifie thy holie name. Command my spirit to be receiued in peace. For more expedient were it for me to dye, then to liue.

Phil. Be on good comfort Sir, God in this your trouble and bitter agonie of death is present with you: and when he seeth conuenient time, hee will deliuer you out of all

your

your paines, take you vnto him, and place you in his glorious kingdome.

Epaph. O Lorde, deliuer my soule from the sworde, my dearling from the power of the dog. Saue me from the Lyons mouth. Bowe thine eare to me, make hast to deliuer mee. Bee thou my protector, O God, & house of defence, that thou mayst saue mee. Be thou my strong rocke, & my castell: Be thou my guide, & lead me for thy names sake: Draw me out of the net, that they haue layde priuilie for me: for thou art my strength. Into thy hands I commend my spirite, for thou hast redemed me, ô Lord, thou god of truth.

Phil. Feare not brother *Epaphroditus*, God is your louing Father, & moste gentle Sauiour. He hath heard your humble requeste, & granted your petitions, Hee hath, & will defend you from al euil, euen vnto the end. He wil not suffer you to be deuoured of that hellish Lyon, & cruell dogge the deuil. Hee hath sent his holy Angels hether vnto you, euen into this your chamber. They ar here present, for your great comforte. They haue pitched their tents round about you, that they may keepe you harmeles, & saue from the deuouring teeth of Sathan. They waite vpon you diligently for your defence, and wil neuer departe from you, til they receiue your soule, and carry it louingly, as a moste pretious relicke into the kingdome of hea-

uen, and moſt ioyfully preſent it vnto the glorious throne of Gods maieſty. Fixe the eyes of your faith on Chriſte, & Chriſts merits, on Chriſts paſſion & death, on Chriſts bleſſed body breaking, and his moſt precious bloud ſhedding, on his triumph & victory ouer ſathan, and his helliſh armie: beleeue Chriſt to be your alone ſauiour, and all his works to be your goodworks, and ſo haue euerlaſting life.

Epaph. Haſt thee, O Lord, to deliuer me, for it is hie time. In thee, O Lorde Chriſt, my moſt merciful Sauiour, and only redeemer, in thee alone is al my truſt, let me neuer be confounded. O Ieſu: Mercie Ieſu, mercy: O Chriſt: Mercie Chriſt mercie: Oh God the Father, O God the Sonne, Oh God the holie Ghoſte: O moſt bleſſed Trinitie, three perſons and one God, haue mercy on mee: receiue my ſoule into thy hands. Place it for thy mercies ſake, in thy heauenly kingdome among thy holy Angels and bleſſed Saints. O my God: oh father: O my moſt merciful father, mercy, mercy.

Phile. God the Father which made you, bleſſe you: God the Sonne which redeemed you, preſerue you: God the holy ghoſt, which ſanctifieth you, confirme & ſtrengthen you. The bleſſing, defence, and ſauing health of the almightie God, the Father, the Sonne, and the holy Ghoſte, preſerue you from

all

all euill, & bring you vnto euerlasting life.

Christ. Amen.

Euseb. Me thinkes he hath giuen vp the Ghoste.

The. No: he is yet a liue. God comfort him, lord shew him the light of thy countenance.

Epaph. When shall I come to appeare before the presence of my God?

Phil. God be thanked, he yet speaketh, ye he godly speaketh. Brother *Epaphroditus*, take a good hart onto you, shrinke not. Fight a good fight: be not discouraged, neither with the terrours of Sathan, nor with the paines of death. God is on our side, GOD is your graunde Captaine. You fight vnder the Banner of that most mightie and victorious Emperour Iesus Christe. Onely continue as you haue begunne, and the daye is yours. Sathan with all his armie, like miserable cowardes, shall be put to flight and vanquished. You shal haue a ioyful victory ouer them. The pain of the battel is short & light: but the glory of your tryumph shal abide for euer and euer. Heare what your graunde captaine saith: Hee that continueth vnto the end shalbe saued. To him that ouercōmeth I wil giue to eat of the tree of life, which is in ỹ midst of the Paradise of god. Be faithful vnto the death, & I shal giue thee the crown of life. Him that ouercommeth will I make a piller into the Temple of my God, and he shall go no Mat. 24

no more out. Yea to him that ouercommeth will I graunt to sit with me in my seat. Heere see you what precious & most noble rewards are set forth vnto you, if you goe forth valiantly, to fight against your enemies, which seeke your destruction. Onely beleeue, only fixe the eyes of your faith vpon Christ crucified. Only ingraue in your hearte deepely a sure & vndoubted confidence, in ỳ mercifull promises of God the father, which hee hath made vnto you, in the precious bloud of his deerely beloued son and our alone sauiour Iesus Christ, and you shall most certainly haue the victorie, and obtaine the reward of ioyfull immortality. Heere what your graund Captaine Christ saith: God hath so deerely loued the world, that he gaue his onely begotten Sonne, that euery one that beleeueth on him, should not perish, but haue euerlasting life. For God sent not his Son into the world, to condemne the world, but that the world should be saued by him. He that beleeueth on him, is not damned. *Iohn* Baptist saith he that beleeueth on the son of God, hath euerlasting life. My sheepe saith Christ, heare my voyce, and I know them, & they follow me, and I giue them euerlasting life: neither shall they perish for euer, nor yet shall any man pluck them out of my hand, my Father which gaue them to mee, is greater then all, & no man can pluck them out of my fathers hand.

hand. I & my Father are one. Againe: I am the resurrection & life: he that beleeueth in me, though he were dead, yet shal he liue: & euery one that liueth, & beleueth in me, shal neuer dye: I am the way, the trueth, and the life. Follow Christ, & you cannot erre, nor go out of the waye, for hee is the way. Beleeue Christ, & you cannot be deceiued, for hee is the truth. Abide & remaine in Christ, & you cannot die the death euerlasting, for he is the life. Wherefore (Oh moste deare brother) cleaue with strong faith to these most sweet & comfortable promises of Christ our Sauiour. Beleeue to obtain whatsoeuer is promised. So may you be sure to be Gods Sonne, and heire of his euerlasting kingdom, neuer to perish, but to haue eternall life. Ioh. 10

Epaph. I beleeue to haue remission of my sins, through faith in Christs bloud. Lord Iesu take my spirite; Oh heauenly father, I commend my spirit into thy hands.

Phil. This faith (deare brother) maketh you the Son of god, & heire of his glorious kingdome. yea, it maketh you Christs brother, & fellow heire with him of euerlasting glory. It purchaseth for you, fauour at the hande of God, & forgiuenes of al your sins, It bringeth vnto peace and quietnes of conscience. It maketh a perfecte reconciliation, & an euerlasting agreement between God & you. It deliuereth you frō death, & bringeth you

vnto eternal glory. It maketh you a Citizen of the heauenly *Ieruſalem*, where (if you continue ſtedfaſt in this faith) you ſhal remaine for euer and euer, in a moſt bleſſed & ioyful ſtate, hauing the fruition of Gods glorious maieſty in perfect glory, worlde without end vnto your vnſpeakable ioy and comfort.

Euſeb. Sir, behold the life of this our brother beginneth to draw vnto an end.

Phil. Yea rather, hee nowe beginneth to change a mortall life, for an immortal life. The life that is led in this worlde, is rather a ſhadow of a life, then a very life indeed. Now brother, be ſtrong in the faith of Chriſt. Remember Chriſt crucified. Remember Chriſt to be your alone Sauiour. Remember God the Father, to be our merciful father. Forget not that al our ſins are waſhed away in chriſts precious blood, and that by the vertue of his death & paſſion, you are made heir of euerlaſting ſaluation. Brother, if you can ſpeake, anſwere: if you cannot ſpeake, ſhewe ſome outward ſigne & token, that it may be a teſtimonie vnto vs of your ſtedfaſte faith, and godly departure.

Chriſt. Loe, he holdeth vp his hand.

Euſeb. God be thanked.

Phil. He ſeemeth yet to heare. Perſwade your ſelf (moſt deare brother) that God euen now calleth you out of this vale of wretchednes, vnto the ioyfull inheritance of his eue-

lasting kingdom, where you shal not miserably liue with sinful men (as you haue done in this worlde) but you shall gloriously reigne with that most mighty God, & with his holy Angels & blessed Saints. Nowe begins your ioy, your solace, your comforte, now beginneth your true life; which shalbe euerlasting; now is the end of all your sorrowes come, & now beginneth your vnfained ioye, & true felicitie. Now shal ye see the glorious Maiestie of God face to face. Now shal ye behold & perfectly know al the godly that haue bin from the beginning of the world, & be merry & reioyce with them. Now shall ye see your Sauiour & elder brother Christ, as he is; now shall ye be cloathed with the white garmēts of immortalitie; now shal ye haue a crowne of gold set vpon your head, now shal you eat of the tree of life, which is in the midst of the *Paradise* of god, & drink of the fountaines of liuing water. Now shall ye be a piller in the Temple of your God, & sit with him vpō his seat. And these your ioyes shalbe euerlasting & neuer haue end. Vnto these ioyes, shal ye straight waies goe, and for euermore enioy them.

Theoph. Our brother is euen now departed from this worlde, vnto the Lord our God, as you spake these words, vnto these ioyes, shal you straight waies go, & for euermore enioy them: he gaue vp the ghost, and now resteth

in the Lord.

Phil. The Lord our God be praised: Our brother hath made a godly end. He hath giuen vp a good spirit, into the hands of the liuing God. Hee is, I doubt not of the number of them, of whose death it is written: Precious in the sight of the Lord, is ỹ death of his Saints, Blessed are they that dye in the lord. His life before men, was vnrebukable and blameles. Hee liued iustly & vprightly with his neighbours. He was friendly to all godly men, & enemie tō no man. Hee was both a sincere fauourer, and a diligent follower of Gods most holy word. He abhorreth all sects, Papistes, Anabaptists, Libertines, &c. Notwithstāding, alway praying for their amendment, that they knowledging their errours, might with vs, confes one God, & one truth, in the vnitie of ỹ spirit. He was a dear friend to such as were studious of good letters, to Widdowes, to fatherles children, to poore yong Maides mariages, to younge men that had not wherewith to set vp their occupations, to prisoners, to those poor people which were not able to get their liuing, to poore housholders, to the repairing of hie-waies, & such like. What a will he made ye know. His end also ye know.

Christ. A christian and godly end made he. God giue vs al grace to make the like.

Phil. Of a good life commeth a good death.

if the departure of the godly, may be called a death, & not rather a passage vnto a better life. Well, his body now sleepeth in the lord, & his soule raigneth in glory with god.

Eusseb. God graunt him, and vs al a ioyfull resurrection.

Theoph. Amen.

Phil. Neighbours, before we depart, let vs all kneele downe, and giue God the Father thanks, for the godly departure of this our Christian brother.

Christ. It is conuenient so to do.

Phil. Giue me hither the booke of the Flower of godly praiers. I wil rehearse the thanksgiuing vnto God, for the departure of the faithful, out of this wicked world.

Eusseb. Lo heare is the booke.

Phil. The name of the Lorde our God, be glorified.

Christ. Both now and euer, Amen.

Phil. O how can we (most louing Father) render vnto thee sufficient thanks, for thine inestimable goodnes, towarde thy faithfull seruantes (whome thou calling out of this wretched worlde, vouchsafe to place in thy heauenly kingdome, among the glorious company of thy holy Angels, and blessed Saints. O full precious is the death of the faithful in thy sight. Blessed ar the dead, that die in thee, O Lord, for they are at rest from their painefull trauels and labours. The

ſoules of the righteous, are in thy hande, O God, and the paine of death ſhall not touch them. In the ſight of the vnwiſe, they appeare to die: but they are in peace. They ſhine as the ſparkes that run through the red buſhe. They gliſter as the ſhining of heauen. They are as the ſtarres, world without end. They ar as the Angels of God: they ar cled with white garments, and haue golden crownes vpon their heades. They do ſeruice day and night, before the glorious throne of thy diuine maieſty. They neither hunger nor thirſt any more, neither doth the Sun or any heate fall vpon them. For the Lamb which is in the midſt of the throne, gouerneth them, & leadeth them vnto the liuing fountains of waters. They follow the Lamb, whether ſoeuer he goeth. They haue ſuch ioyes, as the eye hath not ſeene, nor eare hath not heard, neither is there any heart able to thinke them. Infinite & vnſpeakable are the treaſures (O Lord) which thou haſt laid vp for them that depart in thy faith. For theſe thy fatherly benefites toward the ſouls of the faithful, & for that it hath pleaſed thee, to call this our Chriſtian brother from this vale of miſerye, vnto thy heauenly kingdome; we giue vnto thee moſt harty thanks, humbly beſeeching thee, that thou wilt take care for vs, and ſo gouerne vs with thy holy ſpirit, both in ſickneſs, and in health, that we may liue a good

and

and godly life in this present world, & when soeuer it shall be thy good pleasure to cal vs hence, we may with strong faith in thee, and in thy Sonne Christ Iesus our Lord, cōmend both our bodies and soules, into thy merciful handes, & through thy goodnes, be placed in thy glorious kingdome, among thy faithful chosen people, and so for euer and euer, praise & magnifie thee our heauenly Father, to whome with thy dearely beloued Son Iesus Christ, our Lord & Sauiour, & the holy ghost, that sweet comforter, be al glory and honour, world without end.

Theoph. Amen.

Phil. Rise, let vs go, & comfort our friends that they do not so much sorrow, for the departur of this our most deare brother, which nowe resteth in a ioyfull place. That done neighbour *Christopher*, repaire you vnto some godly learned man, and desire him to prepare a Sermon, for the burial of this our brother, against to morow about the ninth hour.

Christ. It shall be done.

Phil. Neighbour *Theophile*, and neighbour *Eusebius*, go your way, and prouide al things necessary, for the comely furniture of the buriall, that nothing be wanting when the time commeth.

Euseb. We will do it gladly.

Phil. The very God of peace, sanctifie vs throughout, and so wholy preserue vs both

in

In ſpirit, ſoule, & body, that wee may be bl
med in nothing, at the comming of our Lo
Ieſus Chriſt.

Theoph. Amen.

Phil. Our Lord Ieſus Chriſt himſelfe, an
God our Father, which hath loued vs, an
hath giuen vs euerlaſting conſolation, an
good hope through grace, comfort our har
& eſtabliſh vs in al good ſayings & doings

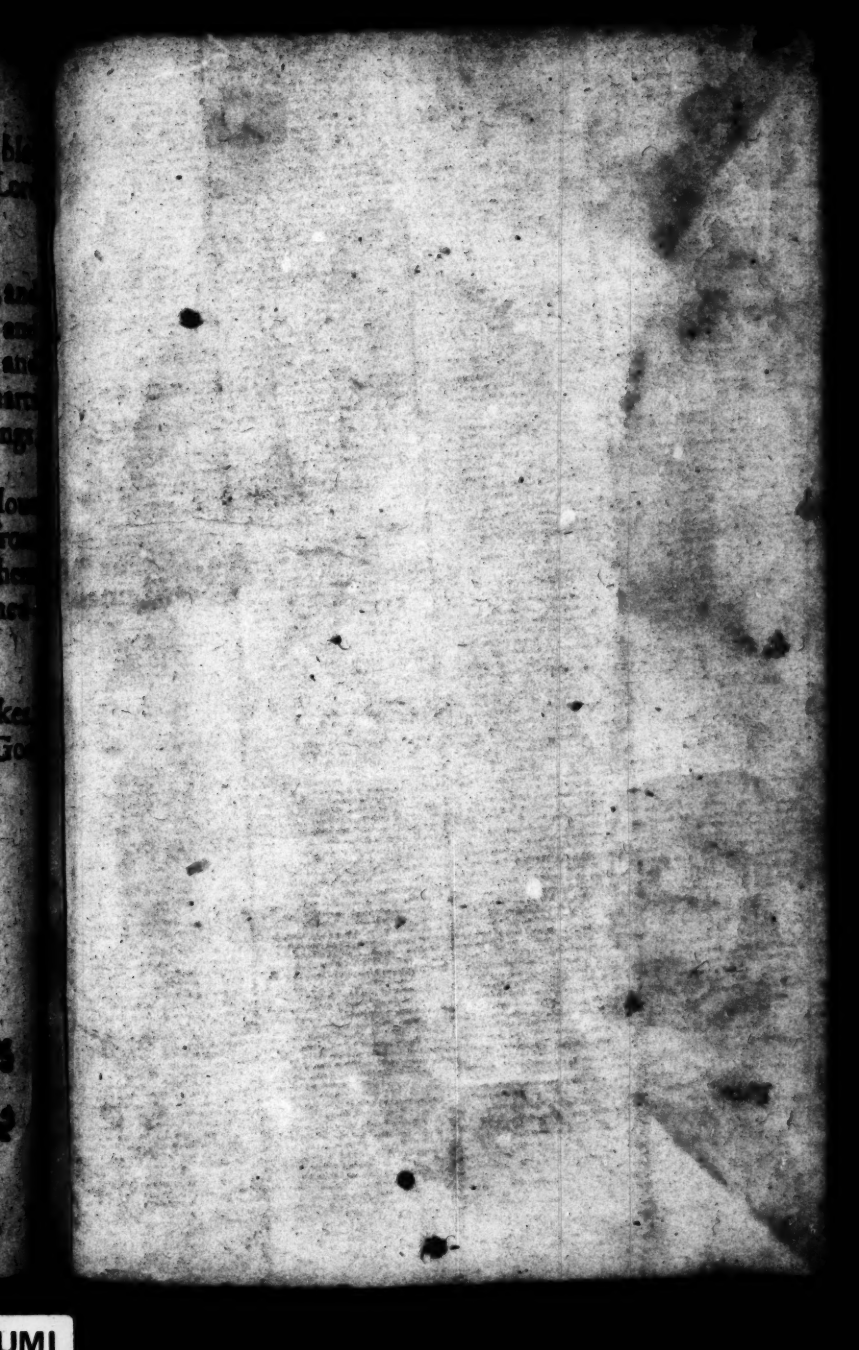
Euſeb. Amen.

Phil. Peace be vnto the brethren, & lo
with faith, from God the Father, and fro
the Lord Ieſus Chriſt. Grace be with al the
which loue our Lord Ieſus Chriſt vnfaine
ly.

Chriſt. Amen.

Phil. Bleſſing, glory, wiſedome, thanke
honour, power, and might, be vnto our Go
for euermore.

Theoph. Amen, Amen.

Giue the glorie to God alone.

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